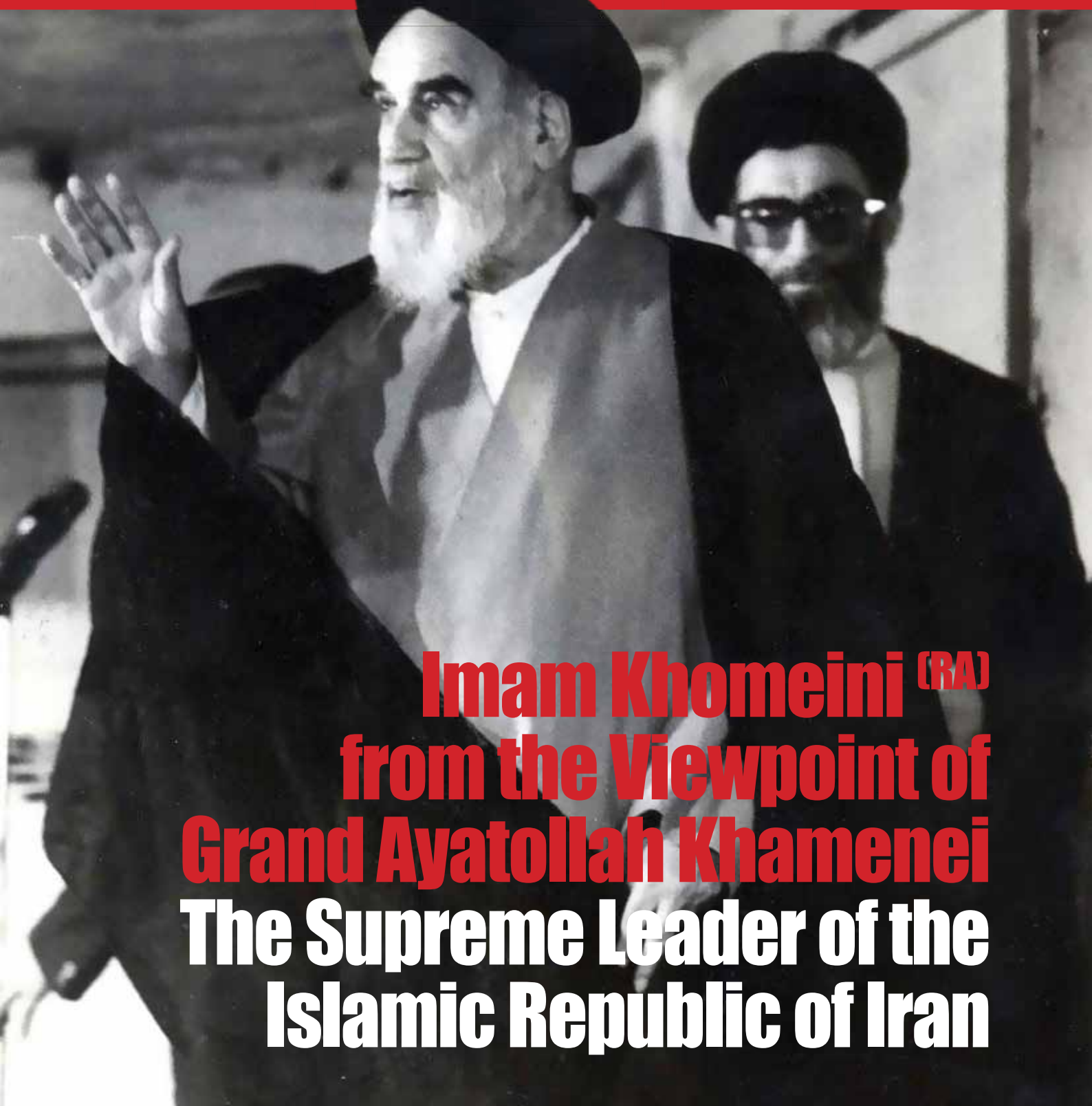


# ECHO

of Islam



## Imam Khomeini (RA) from the Viewpoint of Grand Ayatollah Khamenei The Supreme Leader of the Islamic Republic of Iran

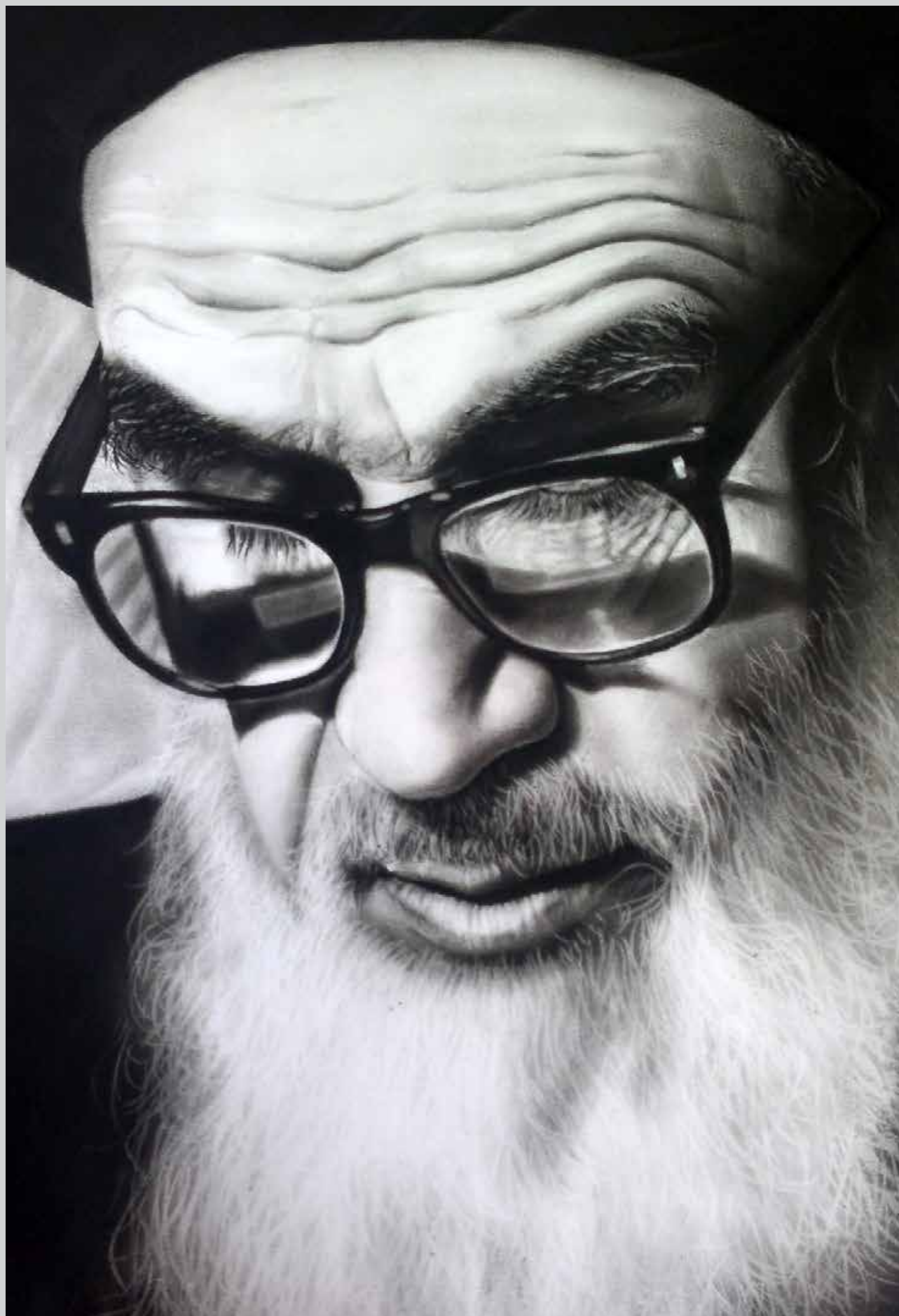
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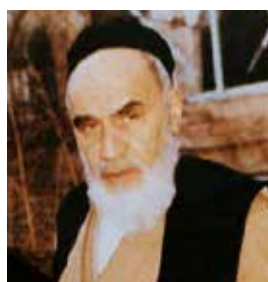
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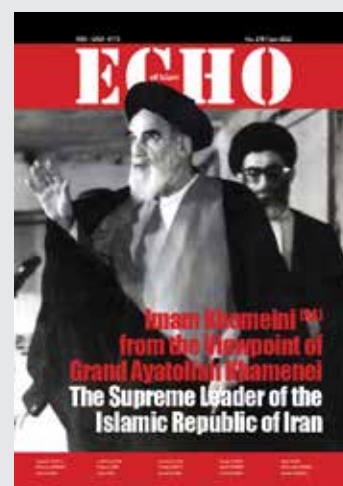
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### Hojjat al-Islam Mohammad Asadi Movahed

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One of the most important concerns that have occupied the minds and thoughts of some Islamic thinkers and leaders over the past one and a half-century is the restoration of the great Islamic civilization. Each of the leaders and theorists has, as per their own mindset, provided certain solutions to move towards the formation of a new Islamic civilization and has taken steps in this regard. Like any other human phenomenon, Islamic civilization has had its ups and downs during the course of its history. The Islamic civilization flourished from the third to sixth centuries AH/10th to 13th centuries CE, and Muslims pioneered in various fields of science, culture, and... However, with the passage of this golden age, Islamic culture moved away from its peak from the seventh century AH/14th CE onwards and declined considerably in the twelfth century AH/19th Century CE. But in the present era, we are once again witnessing another manifestation of Islamic civilization, which, especially with the advent of the Islamic Revolution in Iran, has attracted the attention of politicians, thinkers, and theorists.

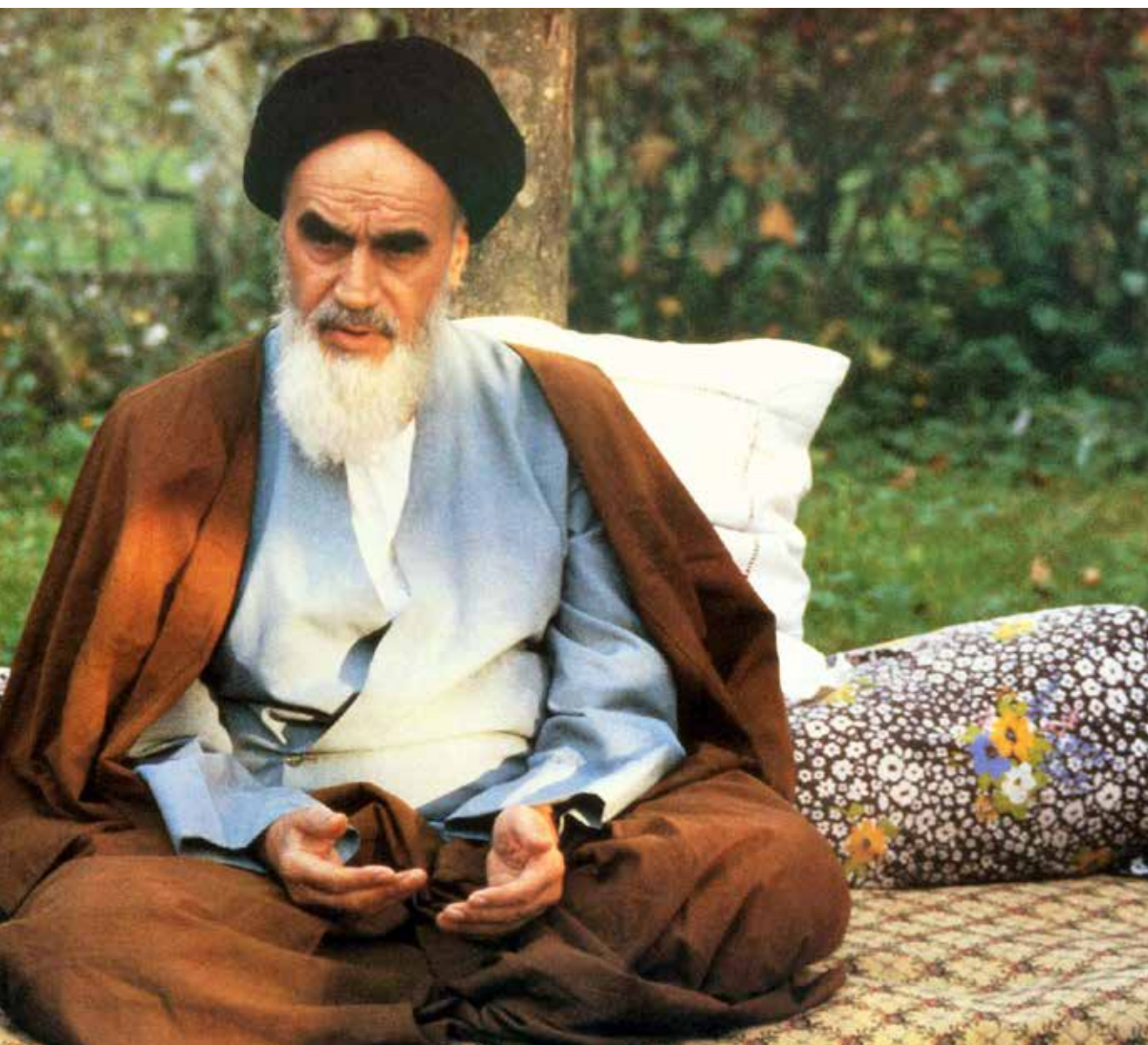
One of the most outstanding

characteristics of Islamic civilization is its universality. While respecting the culture and civilization of different nations, Islamic civilization is neither a nationalist civilization nor indifferent to the national identity of human beings. Rather, while accepting the identity of nations, communities, and clans, it emphasizes the need for cultural interaction and dialogue between nations. In the opinion of Imam Khomeini, the great founder of the Islamic Revolution of Iran, Islamic civilization is the common heritage of peoples and nations that once embraced Islam and played a role in its construction and flourishing. From this perspective, Islamic civilization can be considered the most comprehensive civilization in human history. But in the current period, we are witnessing another manifestation of Islamic civilization, which has been elaborately expressed in the words and thought of the Supreme Leader of the Islamic Revolution, Grand Ayatollah Khamenei, and referred to as the New Islamic Civilization. As an upstream document with regard to the realization of the New Islamic Civilization, the statement on the second phase of the Revolution



is one of the most comprehensive documents compiled by the Supreme Leader, which covers many dimensions and manifestations of the framework of the New Islamic Civilization.

In the contemporary world, cultures and civilizations have certain lasting potentials that are constantly being renewed, but this renewal does not mean separation from the past and rather it refers to preparation



for confronting new phenomena and issues. One of the most prominent features in the statement on the second stage of the Islamic Revolution is the idea of reconstructing Islamic civilization. While providing appropriate answers to the natural and material needs of human beings, the envisaged civilization has taken into consideration the spiritual and psychological dimensions that could lead hu-

man beings to perfection and salvation. Introduction of new issues within the framework of a new civilization and elimination of the shortcomings and weaknesses of the past by presenting new and more efficient models, in accordance with the requirements of time and place, is one of the main points that have been considered in the proposed New Islamic civilization.

Therefore, elaboration on the

components of the New Islamic civilization and the procedures for adapting it to different dimensions of human life is one of the tasks that we consider to be our mission. In this issue of the magazine, which has been published on the occasion of the 33rd anniversary of the late Imam Khomeini's demise, attempt has been also been made to take advantage of the thoughts and ideas of experts and scholars in this regard.





# **Imam Khomeini (RA) from the Viewpoint of Grand Ayatollah Khamenei The Supreme Leader of the Islamic Republic of Iran**

With the Islamic Revolution in Iran and the formation of the Islamic system in this part of the world, along with the long struggle of our nation following their great leader (Imam Khomeini) to protect the revolution and Islam, a new era emerged in the world the characteristics of which are very unique. This new era should be called the “Imam Khomeini era”. (1990)

After the demise of our great Imam to this day, two trends have continued to persist. One of these trends is the hostility and malicious enmity of the arrogant powers towards our revolution. And the second trend is the increasing inclination to Islam as a result of which the younger generations in many Islamic countries tend to extensively join the movement of the late Imam (RA). (1993)

The Islamic system that the Imam (Khomeini) established in this country was with the aim of making this nation find an Islamic form, meaning, and orientation. This Islamic system has a main foundation called “faith in God Almighty and the unseen” and also has a form called “Islamic law”. (1994)

The great Islamic revolution, which was led by our Noble Imam and resulted in the establishment of the Islamic Republic, is of two aspects one of which is internal and the other aspect is of global, international, Islamic, and human importance. In both aspects, we have made great progress as a result of the noble leadership of the late Imam Khomeini and the diligence and

perseverance exercised by our dear nation. (1995).

The Imam’s movement was in many ways similar to and modeled on the basis of the movement of Imam Hussain (AS). One of the characteristics that were clearly present in both the movements is the issue of “endurance”. (1996)

The path adopted by the Imam (Khomeini) was and is the path of saving the country, both at the beginning of the revolution and during the lifetime of the Imam as well as today. (1999)

The greatest lesson and service that the Imam provided to this nation and to other nations was to tell the people that “you have the power and you can; the power is in your hands and belongs to you; you just have to exercise that power; you have to have the willpower; and you have to decide. The elites and influential people must enter the scene and people must be ready to make sacrifices. It is in

that case that everything will be done and all the intended successes will be achieved. (2000)

Imam Khomeini had taken into consideration all the elements and components that could make this system stable and lasting and had skillfully deployed all these main elements for the establishment of this great and strong structure. These main elements and components are Islam, the people, legalism, and withstanding the enemy. (2001)

The main pivot of all the principles adopted by our great Imam was two things: Islam and people. Our great Imam had also adopted his faith in people from the teachings of Islam. It is Islam that emphasizes the right of nations, the importance of nations’ votes, and the impact of efforts made by people and their presence in the scene. Hence, our great Imam made Islam and the people the pivot of his efforts (in order to ensure) the greatness of Islam, the greatness of the people; the authority of Islam, the authority of the people; the invincibility of Islam, and the invincibility of the people. (2003)

The most important factor in the resoluteness and steadfastness of the Iranian nation in the honorable path adopted by them was the political philosophy and political school of the Imam (Khomeini) in which our nation strongly believes. The enemies of this Revolution have no choice but to be hostile to the Imam’s philosophy and school of thought and also the person-

▶ **The most important factor in the resoluteness and steadfastness of the Iranian nation in the honorable path adopted by them was the political philosophy and political school of the Imam (Khomeini) in which our nation strongly believes.**



ality of our great Imam - which will continue to strongly exist - in order to force this nation to retreat and surrender to their demands. (2004)

The main essence of the school of thought of our great Imam is the relationship between religion and worldly affairs. It is the same thing that is also interpreted as the relationship between

religion and politics and religion and life. In expressing the relationship between religion and worldly affairs, the Imam had resorted to the Islamic view and Islamic teachings as the foundation, spirit, and basis of his efforts. (2005)

We must all endeavor to preserve and protect this noble lineage that was formed by the

great Imam (Khomeini) and blessed by the Almighty God and expanded its effects in such a way. Officials, political elites, scientific elites, seminarians, academics, workers, and all other classes of people should put in their efforts. (2006)

Our Noble Imam was able to create a new identity in the turbulent world of politics in this region, and that is the identity of the Islamic Republic. And the alive Iranian nation was able to create and protect this Republic. This is an Islamic identity and a national identity, and this identity does not only belong to the Iranian nation. Islamic identity belongs to all Islamic nations. (2007)

Imam Khomeini's teachings continue to be of great guidance in the ups and downs of our lives. The strongest and best spiritual heritage left behind by the late Imam (RA) is his last will and testament. It is important that our people, officials, and our youth should read this will and testament from time to time. (2008)

In fact, by creating this great movement in our country and in the Islamic world, our dear Imam (Khomeini) hoisted two flags and held them high. One flag is the flag of the revival of Islam and involving this great and infinite power in the arena. And the second flag is the flag of honor and pride for Iran and Iranians. (2009)

Imam's school of thought is a complete package and it has various dimensions. These dimensions must be seen and



taken into consideration together. The two main dimensions in the school of our great Imam are spirituality and rationality. There is also a third dimension (to this school of thought) and that is the dimension of justice. (2011)

Besides being a complete manifestation of self-esteem and spirituality, one of the greatest things that our Noble Imam Khomeini (RA) did was to revive the spirit of dignity in the nation. (2012)

Our great Imam strongly believed in three things, which gave him determination, courage, and perseverance. These three beliefs were belief in God Almighty, belief in people, and belief in himself. These three beliefs of the Noble Imam were clearly manifested in his decisions and in all his moves and in the true sense of the word. (2013)

We must continue to stay on the path in order to achieve our goal. We should not go astray. And in order not to go astray, we must have the main plan in front of our eyes at all times and we must know and recognize it. The Imam's plan and the main objective of the Imam was to build a civil-political order on the basis of Islamic rationality. (2014)

If the Iranian nation wants to achieve its lofty goals and if it wants to continue on this path, it must know and recognize the path of our great and Noble Imam correctly. It must know its principles correctly. It must not be allowed that Imam's personality gets distorted be-

cause distortion of the Imam's personality is equal to the distortion of the Imam's path and deviating the people from the straight path that the Imam had envisaged for the Iranian nation. (2015)

We always describe the Imam with many attributes, but the attribute of a devout revolutionary believer - with which we rarely describe the Imam - is a comprehensive attribute... The Imam of the Revolution means the leader of all these characteristics that the term revolution implies. This was the reason that material powers, which were always angry with the Imam and, of course, feared the great Imam. Even today, the enemies of the Iranian nation are hostile and inimical to his revolutionary characteristic. (2016)

Imam Khomeini (RA) had a very strong personality that enabled him and gave him the power to withstand hardships... In addition to this quality, his

belief in the principles presented by him was the cause that attracted different social strata and the youth to enter the scene. (2017)

This year (anniversary of the demise of Imam Khomeini) coinciding with the days of the martyrdom of the Commander of the Faithful Imam Ali (AS), brings to mind the similarities between this sincere and true follower of the Amir al-Mo'menin and that great leader (of all times). There are similarities that make the Iranian nation and the Islamic Ummah proud. It is important and useful to pay attention to these similarities in order to find the right path and also to get to know our great Imam better. (2018)

The Imam did not choose resistance for the sake of excitement and fleeting emotions. The choice made by our great Imam for resistance was supported by logic and rationality and, of course, it was the religion of Islam that provided the strongest support to the Imam's resistance and uprising. (2019)

One of the most important and prominent characteristics of our Noble Imam (Khomeini) was the spirit of change and transformation. Intrinsically, the Imam was a man in search of transformation and creating transformation. With regard to transformation, his role was not merely that of a teacher. He was a leader in the true sense of the word and played the role of a commander who was directly involved in an operation. (2020)

► **One of the most important and prominent characteristics of our Noble Imam (Khomeini) was the spirit of change and transformation. Intrinsically, the Imam was a man in search of transformation and creating transformation.**

# Excerpts from Imam Khomeini's Last Will and Testament

**In the Name of God, the Most  
Beneficent, the Most Merciful**



The Messenger of God has said: "Verily I am leaving with you the two most valuable and weighty objects: The Book of God and my household (the Thaqaalain). Indeed, these two shall not part with each other until they join up with me by the pond (of Kowthar in Paradise on the Day of Judgment)." (The Prophetic Tradition of Thaqaalain)

To Allah belongs all praise. Glorified is Thy Name, O God, bless Muhammed and his household who are manifestations of Your Beauty and Magnanimity and the secret treasures of Your Book, the Book that crystallizes Your Oneness in all Your Names and Divine Attributes, including the one that none but Yourself knows. And let there be curse on those who oppressed the Prophet (pbuh) and his household; those that belonged to the wretched pedigree.

I thought that I might make a passing remark about what has happened to these two most valuable treasures. Perhaps the phrase, "... which will never part with each other until they join me by the pond (Howz) implies that after the death of the Prophet (PBUH), the Book of God and the household of the Prophet (PBUH) shall receive similar treatment. Whatever is made of one, the other suffers the same until both descend on the Prophet (PBUH) and unite with him by the Pond. Does this union, this pond, indicate the merging of plurality with unity as the disappearance of drops in the sea? Or, does it mean something beyond the gamut of human intellect and cognition? Moreover, the cruelty to which these two di-

vine trusts, nay the entire humanity including the Islamic Ummah (nation), were subjected by the followers of the tyrants and their stooges defy description by pen.

It should be mentioned that the Thaqaalain Hadith, which is a mutawatir (an unbroken chain of recorded traditions) Tradition has been quoted, cited and adduced successively by Muslim 'ulema (foqaha, learned religious authorities or jurists), in both Shia and Sunni denominations as proof positive for all mankind, especially for Muslims in all sects and branches. References to this Prophetic tradition are frequently made in such highly reliable Sunni sources like the famous 'Six Authentic Texts' (The Sahah-e-Sitta) as well as in countless Shiite cogent texts.

Unfortunately, the Holy Qur'an, this divine book that is empowered to decide man's destiny, has found no place anywhere except in graveyards and at the gatherings for the dead. The instrument,

that was to unite Muslims and all mankind and serve as scripture for their lives and salvation, was turned into an instrument of division and dispute among men or left the arena entirely. We all witnessed that whoever spoke of Islamic rule or of politics, which is the major role of Islam and its Prophet (PBUH), or of the Quran and Islamic traditions, was regarded as one who had committed grave sins. The term akhund-a-siasi, which means a political clergyman, came to denote a profane canonist. These circumstances are still extant.

In recent years, major satanic powers have, through their puppet regimes that sham Islam, undertaken to reprint and publish the Holy Qur'an, distorting sacred verses to serve their devilish ends. Such Qur'ans are published with attractive calligraphy and binding and are distributed everywhere with the aim of eventually removing the Holy Book from all scenes. We all saw the Qur'an that Muhammad Reza Khan Pahlavi had printed. He succeeded in deceiving some people including a few Muslim akhunds or preachers who, unaware of the aims of Islam, praised him for it.

We are proud, and our dedicated nation is proud, that we adhere to a faith in which the Holy Qur'an speaks of the unity of all Muslims and the oneness of mankind. We are proud that our faith has retrieved the Qur'an from the cemeteries and has saved this Holy Book as man's prescription for freedom from all physical, mental and intellectual bonds that push him deeper into slavery

► **We are proud, and our dedicated nation is proud, that we adhere to a faith in which the Holy Qur'an speaks of the unity of all Muslims and the oneness of mankind.**



and nothingness. We are proud to be followers of a religion whose founder has been designated by divine commandment and in which 'Ali ibn Abi Taleb (AS), this servant of God, free of all bonds and shackles of servitude and serfdom, has been appointed to deliver mankind from all the chains of slavery and thralldom. We are honored that the book Nahj al-Balagha, which is next to the Qur'an, is man's great manuscript for salvation, moral and material existence and the greatest instrument for just rule and government, has our Infallible Imam, Ali (AS) as its author.

We are proud to have had as our leaders the Infallible Imams, from Ali (AS) down to Hazrat Mahdi (AS) who, by the grace of God, lives in occultation, and watches our doings.

We are honored to have our Infallible Imams as authors of such exalted, superb and life-giving prayers of supplication, referred to as the Ascending Quran (Quran-e Sa'ed), as the Shabaniyah prayer, the Arafat Prayer of Imam Hussein (AS), the Sahifah Sajjadiyah, these psalms of the Household of Muhammad (PBUH), and the Sahifah Fatimiah revealed by the Lord to Her Holiness Fatima Zahra (SA). We are honored to have had as our fifth Infallible Imam, Baqer al-Uloom (AS) (the title of the fifth Imam), this superlative world personality whose true station can be appreciated by none save Allah, His Prophet (PBUH) and the Infallible Imams (AS).

We are proud to be followers of the Ja'fari School of Thought whose fiqh (religious legislation

and jurisprudence) is a boundless ocean. We are proud of all our Infallible Imams (AS) and we are committed to follow them. We are honored that our Infallible Imams (AS) suffered imprisonment, banishment and finally attained martyrdom in their efforts to advance Islam; to implement the teachings and commandments of the Holy Qur'an-of which the establishment of the sovereignty of justice is but one dimension - and; to overthrow the rule of the oppressors and of the arrogant. Today, we feel proud that we seek to re-institute the objectives of the Holy Qur'an and Tradition and that the various layers of our nation sacrifice their lives, properties and loved ones for this holy cause.

We are proud that our women, young and old, regardless of their status, are present and active, side by side with the men, often more active than men, in all scenes including cultural, economic and military areas. They strive, sometimes more effectively than the men, for the propagation of Islamic teachings. Women who are capable of fighting take military training, which is a major prerequisite for the defense of Islam and the Islamic state. Our women have extricated themselves from the deprivations imposed on them by the enemies of Islam and by the inadequate knowledge of friends of Islamic tenets. They have bravely discarded the superstitions created by enemies through some ignorant preachers. Those women who are unable to fight in the war fronts serve behind the front-lines with such

ardor and courage that makes the hearts of their men tremble with delight and it throws fear in the heart of enemies and makes ignorant individuals who are worse than foes shake with anger and fear. Often we hear our women, in a manner like that of Hazrat Zainab (SA), cry out loud saying that they have given children in the path of God and Islam and are proud of it. They realize that what they get in return is far above the blessings of Heaven, let alone the material things of this world.

Our nation, indeed all Islamic nations as well as the meek and oppressed are pleased to see that their enemies, who are the enemies of Almighty God, of Islam and of the Holy Qur'an, are indeed savages who do not desist from committing any criminal acts to promote their mean purposes and who are unable to tell a friend from a foe in achieving treacherous goals. The USA is the foremost enemy of Islam. It is a terrorist state by nature that has set fire to everything everywhere and its ally, the international Zionism does not stop short of any crime to achieve its base and greedy desires, crimes that the tongue and pen are ashamed to utter or write. The stupid idea of a Greater Israel urges them to commit any shameful crime.

I now take this opportunity to advise the oppressed and noble nations, including our own, to stay firmly on this divine straight path that leads neither to the atheistic (Mulhid) East nor to the oppressive, pagan West, but to the path which the Almighty God has decreed for us. I further advise not

to be negligent, even for a single moment, in being grateful for this blessing. Let no polluted hand of a superpower, or its agents, whether domestic or foreign, affect your determination and will. Know that the rowdier the Eastern or Western satanic power gets, the more proof it is for your divine support and God shall reward and punish the deserving ones in the best fashion in this and in the other worlds. "Truly, He is the Lord of all blessing and in His hand lies the dominion over all things". (The Quran, Sura 23, Al-Muminun, the Believers, verse 88).

I earnestly ask all Muslim nations to follow the practices and traditions of the Infallible Imams (AS) in respect of political, social, economic and military affairs and to sacrifice for their sake whatever may be required. Also, I would like to enjoin on all of you to safeguard and observe the Fiqh sunnati (Traditional fiqh) or religious canons for these set forth the schools of prophetic mission and Imamate and guarantee the growth and development of the nations through their primary and secondary decrees both of which are schools of Islamic jurisprudence. My advice is that you do not deviate an iota from the teachings of both schools of Islamic fiqh and not listen to the whisperings of the slinking (Satan) who are the enemies of religion and truth. Be sure that even a minor step toward deviation may be a prelude to the fall of the religion, of the tenets of Islam and of the divine rule of justice. Do not ever miss the Friday mass prayers and the daily congrega-



tional prayers (Salaat-al-Jumah and Salaat-al-Jamaat.). The Friday Congregational Prayer is one of the greatest divine blessings for the Islamic Republic of Iran; it reflects the political dimension of prayers. Also, never neglect the mourning ceremonies commemorating the martyrdom of the Innocent Imams particularly that of the Master of All Martyrs, Imam Husain (AS); May God, His Angels and the prophets bless his great and valiant soul!

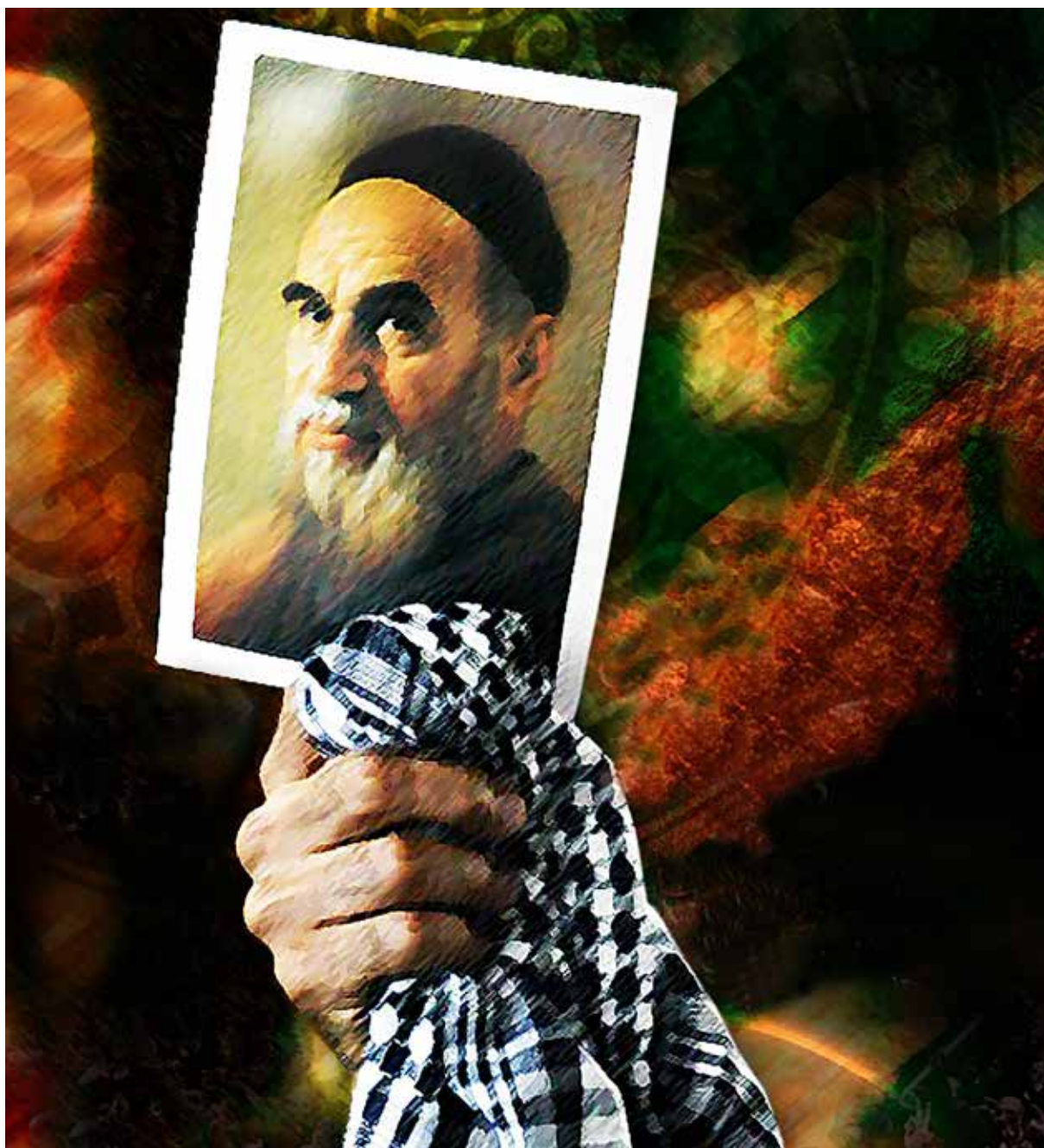
Let all know that the decrees of the Imams (AS) regarding the observance of this great epic event of Islam and all the curses levied against the enemies of Ahl al-Bayt (the Household of the Prophet) are, in fact, the heroic cries of nations against agents of tyranny throughout history. You should know that the damnation and curses against the then injustices of the Umayyad, who were annihilated and cast into the Hell, reflect the cries of protest by the people against the oppressors of the world and it is the perpetuation of such

cries of protest that shatters oppression. It is necessary that the crimes of the tyrants in each age and era be regularly condemned in the cries of lamentation and in the recitals of elegies held for the Infallible Imams.

Let me say at this point that this politico-religious testament of mine is not made to the noble people of Iran only. Rather, it is recommended for all Islamic nations and the oppressed peoples of the world regardless of religion or nationality. I humbly pray that Almighty God does not leave us and our nations to us even for a moment. May He not withhold His blessings from the children of Islam and the cherished Muslim combatants.

We all know that the great revolution which severed the tentacles of the tyrannical world-monsters from Iran was made possible by divine grace only. Otherwise, it would have been impossible for the people of Iran to achieve this great feat.

**Ruhullah Al-Musawi  
Al-Khomeini**



# Imam Khomeini (RA) and Islamic Awakening



Islamic awakening is one of the phenomena of recent decades that has occurred in Islamic countries and has caused many changes in Muslim societies. This great change has been influenced by strong and influential ideas. One of these influential factors resulting in many changes in the Islamic world was the late Imam Khomeini's discourse. With the leadership of an Islamic revolution and with the change of the oppressive government to the Islamic Republic, as well as the ten years of leadership of this fledgling republic, he was able to have many effects on the Islamic awakening in other parts of the world and among Muslims and even oppressed non-Muslims. Imam Khomeini's discourse manifests how Imam criticized modernity and modern civilization, and throws light on the Iranian Islamic civilization, emphasizing such concepts as independence, freedom and pure Muhammadan Islam.

The historical and intellectual background of the Islamic awakening dates back to sometime around 150 years ago when the first wave of this great phenomenon was started through the revivalist movement of Seyyed Jamaluddin Asadabdi against foreign colonialism and domestic despotism and tyranny in the Islamic world some time towards the end of the 19th Century.

This wave was then spread by thinkers like Abdolrahman Kavakebi in Syria; Mirzaye Shirazi, Allameh Na'ini, Akhound Khorasani, and Seyyed Hasan

Modarres in Iran; Sayyid Qutb, Mohammad Abdoh and Rashid Reza in Egypt; Allameh Mohammad Iqbal and Mohammad Ayda in Pakistan; Ahmad Danesh in Tajikistan and Qunanbayuli/Kunanbaev in Kazakhstan and resulted in independence movements in the Middle East, the Indian Subcontinent, the Greater Khorasan and Transoxiana and brought about some sort of self-awareness and self-confidence among the peoples of the Eastern civilizations.

Evidence of this can be seen in the fact that this Islamic awakening - which is wide awake today - prevailed in the Indian subcontinent and was adopted by such figures as Abul A'la Maududi and Muhammad Iqbal and others. This also applies to the Islamic awakening that is prevailing in a number of other Islamic countries around the world.

In other words, "Islamic awakening" has been in a state of

motion at least over the past two centuries, shedding light on the political dimension of Islam with the objective of liberating the Muslim masses from the bondage of western powers and domestic dictators. By reminding their people of the period of the glory and grandeur of the Islamic Ummah, these thinkers, on the one hand, emphasized the Eastern values and threw light on the causes of the backwardness of the region and, on the other hand, endeavored to draw the attention of the masses towards the role of colonialism and tyranny in suppressing and oppressing the people of the East in order to come up with a solution to the crisis that the nation-states of Asia were facing. In other words, their main purpose was to prevent the colonial presence of the Westerners in the East, confront the spread of Western forms of government, oppose the tyranny of their rulers and foil their exploitative and opportunistic quest and attempt to seek and gain absolute power. This wave of awakening, which believed in and stood for people determining their destiny through unity and solidarity, was transformed into a cultural awakening among the Asian nations and resulted in some sort of solidarity against foreign colonialism.

The second wave of "Islamic awakening" came into being in the year 1963 after Imam Khomeini's speeches condemning the US-supported atrocities of Israel in the occupied Palestinian territories and calling

► **The historical and intellectual background of the Islamic awakening dates back to sometime around 150 years ago when the first wave of this great phenomenon was started through the revivalist movement of Seyyed Jamaluddin Asadabdi against foreign colonialism**

on the Muslim scholars, thinkers, and people to rise against what is happening in the Islamic world in the name of progress and development.

While elucidating the importance of resistance and struggle against colonialism and internal despotism, Imam Khomeini based his movement on Islamic principles and succeeded in rekindling the self-esteem and self-confidence of the Eastern peoples through reviving such values as justice, comprehensive progress, self-reliance, and justice-oriented development. In addition, by throwing light on the principles of religious democracy he paved the way for the restoration of the past glory of the Eastern civilizations, spread the spirit of awakening among the Eastern nations during the so-called age of modernization, emphasized the necessity of struggle against the attempts for the secularization of Eastern societies against their religious and historical background, imposition of imported Western cultural values on these societies and exposed and opposed the colonialist plans and programs aimed at cultural alienation of the Eastern cultures.

As a matter of fact, the stance adopted by the late Imam Khomeini proved to be a turning point in the history of cultural awakening in the East and South such that by replacing the Western secular model of governance with an Islamic political system a wave of a quest for Islam was formed in the Middle East region and the Western

hegemony came to face serious challenges in this region.

On the other hand, the introduction of the policy of “Neither East nor West” meant that as the superpower of the Eastern block the Soviet Union had no right to interfere in the political and cultural destiny of the Eastern peoples and rather the people of each region were to be left alone to determine their own destiny by relying on their own identity. It was for this reason that the Arab media of the time described the late Imam Khomeini in these words:

“Imam Khomeini’s emergence bewildered and astonished the East and shook the (foundations of) Western world”.

The third wave of Eastern awakening began with the spontaneous movement of the Tunisian people in late 2010 and early 2011 in response to social degradation and struggle against poverty, corruption, discrimination, and tyranny and spread to countries like Egypt, Bahrain, Yemen, and Libya rapidly. This new wave of awakening, too, is in pursuit of such objectives as the negation of despotism, elimination of colonialism, confrontation with Zionism, and restoration of national identity, self-awareness, self-belief, honor, and independence. It also emphasizes the role of religion in the establishment of peace, freedom, and democracy and while stressing on human dignity is looking for religious and ethical values. At the same time, while regarding the promises made by Western modernism for inter-

nal well-being and international honor as false it believes that efforts should be made towards self-reliant development based on indigenous norms and the will of the masses. As a matter of fact, this wave of awakening is a response to the new uni-cultural trend in the multicultural Asian region as well as a response to efforts made by the post-neo-colonial powers to bring about a cultural uniformity and cultural transformation in Islamic societies. It is, however, to be noted that this wave of Islamic awakening shall be a prelude to the awakening of all the countries which seek the honor and dignity of their nations. This is why the revolutions in the Arab world are also referred to as “Revolutions for Dignity”.

#### Challenges Facing the Current Wave of Islamic Awakening

Some Western analysts and observers have been trying to forge the term “Arab Spring” in order to divert the world public opinion from the true essence of what is happening in the Arab world. It is important to note that such a hypothesis would inevitably lead to wrong conclusions. Looking at it from a broader context, the Islamic awakening is a call for a return to the practice of moderate and rational Islam. This call has spread widely across the Arab and Islamic world in response to the westernization brought about by colonialism, which was later adopted by consecutive despotic governments in a number of Arab and Muslim states. The Islamic awakening is there-

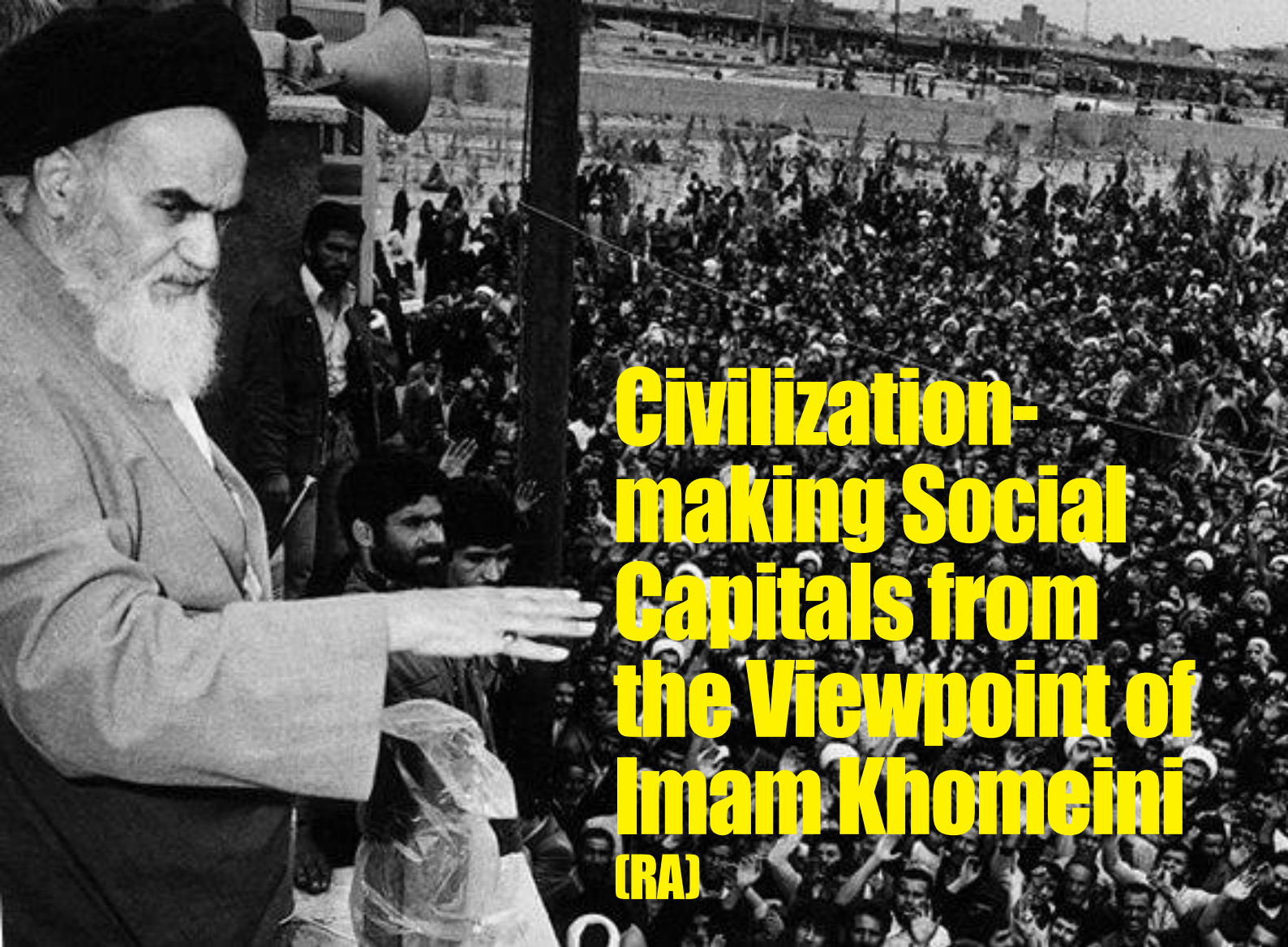
fore an immense human effort undertaken by a variety of Islamist factions, from governments to clerics to individuals to liberation movements. In brief, the Islamic awakening, which is manifested in what is called the “Arab Spring” revolutions, is the result of collaboration among all the stakeholders on a wide scale. However, there is no doubt that the current wave of Islamic awakening has been immensely inspired by the ideals and style of the Islamic Revolution of Iran.

That is because this represents a move towards religion that is currently prevailing in the Arab and Islamic world, which itself is a quest for moral and intellectual Islamization.

Therefore, it is quite evident that Imam Khomeini’s views on the close relationship between Islam and democracy have come to be manifested in all the Arab revolutions such that the two are now considered the two sides of the same coin. By the same token, Imam Khomeini’s fashion and style of struggle has proved to be a great source of inspiration inasmuch as the people of these countries are seeking the overthrow of the dictatorial regimes without resorting to force or armed uprising. This is marked by the fact that their revolutionary slogans comprise “Allah-o-Akbar” and “La ilaha illa Allah”, mosques are being used as the main base for mobilizing the masses against oppression and tyranny and both traditional and modern methods of communication are being deployed for fostering coordination among the forces.







# Civilization-making Social Capitals from the Viewpoint of Imam Khomeini (RA)

As a religious and popular leader, Imam Khomeini (RA) took advantage of the social capital of Iranians by using his intelligence, insight, and knowledge of social and political issues. One of the most obvious manifestations of the realization of the social capital of the Iranian nation can be considered the Islamic Revolution of the Iranian people, which came to fruition under the leadership of Imam Khomeini (RA) and created a great readiness in the people for collective action. Even right now, his thoughts are considered as the intellectual and practical support of the Islamic Republic of Iran in the field of social capital (Faqihi Khaljani, 2013, P. 87). These thoughts include:

**Uprising for God:** The most

important factor in the victory of the Revolution was the uprising for God. It was a common and all-encompassing goal that led to the victory of the Revolution and its permanence. In his speeches, Imam Khomeini (RA) emphasized, more than anything, the divine element of the Revolution. Imam Khomeini (RA) believed that the basic structures of society, which include cultural, social, and political structures, with the changes and developments that have taken place in them, had a significant impact on the establishment of the popular uprising (Keshavarz Shokri, 2014, P. 125).

**Belief in the Existence of Imam Mahdi (pbuh):** The second factor in the success of the victory of the Revolution from the perspec-

tive of the Supreme Leader of the Islamic Revolution, is the belief in the holy existence of Imam Mahdi (AS). The people started the Revolution with the intention of passing the flag of the movement to the blessed hands of Imam al-Zaman (AS); its main owner. The doctrine of Mahdism, from the perspective of the founder of the Revolution, is beyond a theological issue, but also a principle that plays a fundamental role in the position and action of a Muslim. The goal of the rule of the infallible Imams (AS) has been the full establishment of justice in society. So, if expectation is interpreted as transformation and revolutionism, not every movement is desirable. Rather, it is a desirable transformation and movement that paves the path for the emer-



gence of divine authority.

### The Popularity of the Revolutionary Leadership:

Another factor in the victory of the Islamic Revolution of Iran is the popularity of the leadership of the Revolution. The leader of the Revolution was an individual from among the masses of society, not from a particular group or party or a prosperous and affluent class. The late leader of the Revolution insisted on living in harmony with the people so much so that during his exile in the oppressive heat of Najaf, he refused the installation of an air conditioner in his house, to reduce the heat, and said that "I will accept it when all Iranians also benefit from such facilities". It is the popular characteristics of the Imam that led to unity, empa-

thy, and trust between the people and the leadership, and provided this huge social capital. The Imam always reminded the leaders of the Islamic society that the opinion of the people is important, and their opinion should be taken into consideration.

### Reviving Anti-Oppression Thinking:

Another important point in the victory of the Revolution was its anti-oppression and anti-corruption motives. This was one of the central goals of the Revolution, and it is considered one of the key concepts of Shiite thought, which is related to the movement of Aba Abdullah Imam Hussein (AS). According to the common belief of the revolutionary nation of Iran, the uprising of Imam Khomeini (RA) and the Islamic Revolution of Iran is a continuation of the movement of Imam Hussein (AS).

### Mythical Endurance of the People:

The mythical and amazing will and endurance of the great nation of Iran is another component of the victory of the Revolution. Despite the lack of basic facilities, they still resisted, and the worries of livelihood and the shortcomings of daily life did not detract from their high goals. The resistance of the revolutionary people of Iran was a clear example of some verses of the Holy Qur'an:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا  
تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا  
وَأَبَشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

(Indeed those who say, 'Our

Lord is Allah!' and then remain steadfast, the angels descend upon them, saying, 'Do not fear, nor be grieved! Receive the good news of the paradise, which you have been promised.') (Surah Fussilat, Verse 30)

Relying on the teachings of the Qur'an, and with heartfelt faith, they persevered in the path of uplifting beliefs until the end of their lives.

### Belief in Unseen Divine Aids:

Imam Khomeini believed in unseen divine aids, which is one of the principles of Islamic and Shiite thought, and was one of the main slogans of the great leader of the Revolution and was another factor of victory and unifying factors. Divine affirmations, duty-orientation, strong faith, and clarity of purpose should be considered as other factors in the victory of the Revolution. These factors have caused forty years after the victory of the Revolution and the unrelenting hostility of the enemies of the Iranian Revolution to continue their path with pride and speak of a religious government in a world based on the ideas of liberalism and secularism and a different model of political management to be compatible with the religion and nature of human beings.

### Islamic Unity and Cohesion:

One of the components of social capital is Islamic cohesion. Due to the importance of this issue in civilization as a factor of the components of civilization in the thought of Imam Khomeini, we pay attention to the importance of this task that Muslims have to achieve pure Islam and it is men-

tioned in Islamic teachings that all believers are brothers all over the world and they should stay on to the divine path and not quarrel with each other and also realize that their communities are not divided. These are all divine invitations that have existed from the beginning of Islam until the end, and everyone should listen to this invitation (Imam Khomeini, 1990, Vol. 12, P. 283). By the command of God, Muslims must be united and in this case, their group will not be vulnerable, and the only fear is the regard of conspiracies to separate Muslims. (Ibid., P. 190). The secret of the victory of the Muslims at the beginning of the rise of Islam was the unity and faith of the people, whose weak army could defeat the great empires (Ibid., Vol. 1, P. 49). It should be noted that Islamic nations should be united and consider their own interests and those of Islamic countries as the interests of Islam, and if an oppressor invades one of the Islamic countries, they should consider this aggression as their own aggression and confront the aggressor powers. (Ibid., Vol. 15, P. 38). The Shiites consider the Sunnis as their brothers and announce this to them, but the enemies of Islam try to make us disagree with each other, and everywhere they declare that there is division among Muslims, and with this separation and division between Muslims, foreigners want to dominate us.

Islam has a program called the unity of the word Muslims, which is; Unity of Islamic countries and their brotherhood with all Muslim sects all over the world and alli-

ance with all Islamic governments around the world against Zionism and Israel and colonial governments (Ibid., Vol. 1, P. 82). Muslims are the people of truth, and they believe in Islam and the truth. If the Islamic nations unite quickly and move towards the truth, it is hoped that they will soon force the false ones to retreat (Ibid., Vol. 13, P. 68). Now, it is the duty of the leaders of the Islamic countries to put aside minor differences and to think about preserving the unity of the word of Muslims, and for all to join hands. Currently, the Muslim population of the world is large, but the population is not as strong as one million people. If four hundred million of this population unite, the Jews will no longer covet Palestine, and the superpowers will stop coveting the deprived and oppressed areas (Ibid., Vol. 1, P. 120).

In Islamic countries, the Islamic rule must be the same between the people and the government, and everyone must be united so

that their country is safe from harm. If there is an alliance between Muslims, we will no longer have an issue in the world called Quds, Iraq, etc., and Islamic countries will be victorious (Ibid., Vol. 13, P. 4). Today, any problem that occurs in one corner of the world is the problem of the whole world. If there is a dispute between the Iranian and Iraqi brothers, the world will count on this issue and the world's utilitarians will take advantage of this division between Shiites and Sunnis for their own interests (Ibid., P. 20). Islamic governments are unaware of the power of Islam, and because of the lack of unity, they have been slapped by Zionism for many years and are dominated by foreign powers. These differences between Islamic states have been created by others for the fear of the power of Islam, and they have made Islamic states enemies. These problems and differences must be resolved on the days when the Muslims of the world gather around the Kaaba, and the leaders of Islamic countries must come together and share their problems and find a solution to their problems (Ibid., P. 1329).

The power of Islam is at the highest levels, and these Islamic governments, which have everything, from manpower and other resources, etc., if the Islamic governments are united, there is no need to reach out to America. The need arises when all countries are as fragmented as they are now. Iran is a country that has risen from the beginning and has been a committed country until now, and it stands and stands against

► **The power of Islam is at the highest levels, and these Islamic governments, which have everything, from manpower and other resources, etc., if the Islamic governments are united, there is no need to reach out to America.**





all powers that are against Islam, and it continues to do so.

Israel takes the Golan Heights and ignores everyone and declares that no power can turn them away from this decision. Muslims and Islamic countries create divisions among themselves instead of taking sides against Israel. This is a confrontation against Islam and the Qur'an because the Qur'an calls on Muslims to unite, and they call for division and confrontation. In the case of Islamic unity, no country will be able to invade these countries and Israel will not dare to stay in Islamic countries and will be forced to retreat (Ibid., Vol. 5, P. 271). Muslims must wake up from this three-hundred-year-old dream and follow the example of Iran, which fought empty-handed with the cannons and tanks of the great powers, relying on God and the unity of the people to have an Islamic government (Ibid., P. 176).

#### Conclusion:

In the intellectual system of

the great architect of the Islamic Revolution and also in the revolutionary behavior of Imam Khomeini, the truth of the Revolution is in the annexation of the flag by Imam Mahdi (as) and the creation of a new Islamic civilization, which itself passes through social currents and foundations. One of the most important and pivotal issues of the present age, in order to achieve comprehensive development, is the discussion of social capital, which is far more important than other types of capital such as material and physical capital and includes all types of these capitals. Imam Khomeini, as a leader who had both the characteristics of mobilization leaders and the characteristics of policy-making leaders, was able to use the elements and religion to move the abandoned social capital of Iranian society. Social capital usually shows itself in times of crisis, strengths, and weaknesses, but also in normal situations, it has the opportunity to be present and play a role.

Cooperation and empathy of the Iranian people in the eight years of the war with Iraq, and on other occasions, people's participation in the reconstruction of war-torn areas, helping people in earthquake-stricken areas, participating in charity celebrations, School-building donors, etc., are examples of the impact of social capital in Iran.

In this phenomenon, the position of jurisprudence and the authority of Imam Khomeini (RA) as well as his spiritual characteristics have certainly been effective, but the emergence of this consensus of elites and the masses in the framework of the theory of charismatic leadership can never be limited to these factors; Rather, factors such as the legitimacy and rationality of political positions, honesty and sincerity, determination and stability, presenting a plan for the future, leadership style and practical success of the struggle strategy, have been effective in the development of this leadership.

# Imam Khomeini (RA) as Viewed by Foreign Personalities

**Prof. Mongkhonvanit, the Vice-chancellor of Siam Technical University:**

Under the wise leadership of the great Imam Iran became a very powerful and progressive country. Iran's progress has been very significant in recent years. The Imam is considered a global personality and the Thai masses have great respect for him.

**Dr. Thakrit PanKlip, Director of Energy Engineering Program:**

Several Muslim students are currently studying at the university and are eager to become familiar with Imam Khomeini's thoughts and the Islamic Revolution.

The great Imam led the revolution to victory without reliance on powers. The founder of the Islamic Republic believed in mutual respect in international relations. It is absolutely required that world powers must respect the rights and sovereignty of other nations. The Islamic Revolution under the wise leadership of the Imam strengthened the oppressed nations across the globe.

**Four Pakistani Lady Professors Highlight Imam Khomeini's Role as Global Leader**

**Lady Tabassum Ali:** Imam must not be considered as a leader of the Muslim umma, he actually belongs to all humanity and all the oppressed people of the world.

Seeking justice and freedom, defending the rights of the downtrodden, and struggling against global imperialism were the distinct features of the Imam's personality as the great spiritual leader for all Muslim nations.

Imam is a role model who released the op-

pressed nations from the clutches of arrogant powers and brought them peace, honor, and dignity.

**Lady Yasamin Sultan:** Imam was a true follower of the prophet of Islam and his purified household.

Imam sacrificed his life in the way of promoting pure teachings of Islam and struggling against injustice and inequity. He always recommended his followers to maintain unity and integrity.

**Lady Sadaf Ali:** Imam also attached significance to the role of women in training and educating young children and developing the cultural capacity of any society.

**Lady Jahani Tabassum,** who has studied many books and articles written by or about Imam Khomeini believes that Imam's intellectual works and his dynamic thought still continue to guide and inspire many Muslim and non-Muslim people across the world.

**South African Lawyer, Ishaq Dolamo:**

The founder of the Islamic Republic belongs to all Muslims and oppressed nations. The great Imam blessed human societies with spiritual fragrances and warned against falling into pits of moral decline.

Dr. Ishaq Dolamo strongly criticized some arrogant and colonial powers for hatching conspiracies and inflicting insults against the truthful religion of Islam. Some vicious elements were and are spreading Islamophobia in various parts of the world. Imam Khomeini's dynamic thoughts should be promoted on the internet and other media. Spiritually seems the most prominent substance and quality of Imam Khomeini's personality.

### **A Lady Italian Teacher Hailed Imam Khomeini (RA)**

This Italian lady sent to the founder of the Islamic Republic a necklace with a letter in order to appreciate his efforts for the oppressed people and nations.

In her letter, she wrote that she was sending her necklace as a memorable gift just to appreciate what Imam Khomeini had done for the common people and the whole of humanity.

It is noteworthy that Imam Khomeini invited all followers of religions to unite and show solidarity under divine flags in order to solve the problems facing the oppressed societies and nations.

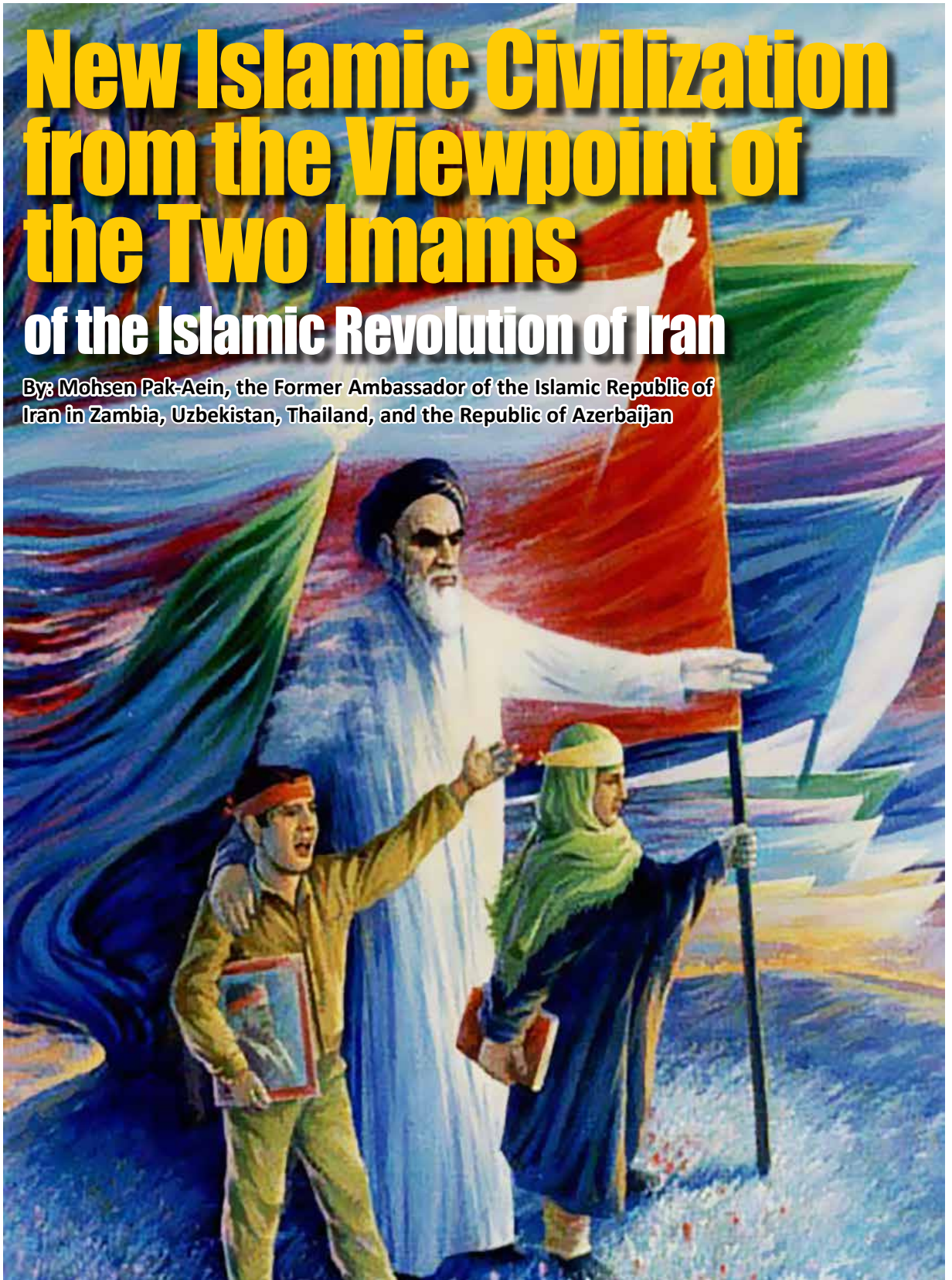
The emphasis on unity in the works of Imam Khomeini has roots in the school of mystical philosophy of Imam Khomeini, which is based upon the real unity of the world of creation and being.

According to Imam Khomeini, the unity and integrity of the followers of all divine religions and the necessity of unity and congruence between them stem from the essential teachings and instructions of the religion of Islam and the principles of the Quranic culture.



# New Islamic Civilization from the Viewpoint of the Two Imams of the Islamic Revolution of Iran

By: Mohsen Pak-Aein, the Former Ambassador of the Islamic Republic of Iran in Zambia, Uzbekistan, Thailand, and the Republic of Azerbaijan



The advent of Islam in the Arabian Peninsula brought about many social, cultural, political, and economic changes, and this religion of Islam was able to establish a great global civilization in a short span of time. This new religion then posed a serious challenge to the ancient and powerful civilizations of Persia and Rome.

In defining civilization, Ibn Khaldun considers it to be the outcome of man's socialization in the form of cities vis-à-vis the primitive and nomadic way of living. He rightly believed that Islam is a universal religion and that the mission of the Holy Prophet of Islam (pbuh) was not for one particular nation and rather it has been sent to guide the human society as a whole and that is the universal objective that the Islamic civilization pursues. This is in spite of the fact that due to the attacks on Islamic territories by the Crusaders and the Mongols and the fall of Andalusia as well as certain internal problems the Islamic civilization stagnated for some time and lost many of its glorious effects.

Following the victory of the Islamic Revolution under the leadership of Imam Khomeini (RA), the issue of New Islamic Civilization and its main features came to be a subject matter of serious discussion. The Islamic Revolution of Iran, the approach of the founder of which was based on the sacred teachings of the religion of Islam, sought to create a New Islamic Civilization that could be of divine guidance to human society.

Imam Khomeini considered the New Islamic Civilization as a set of common customs and traditions

among Muslim nations, the manifestations of which are all derived from the Holy Qur'an and Sunnah, and at the same time pays sufficient attention to modern sciences.

In the age of satellites and the Internet, Islamic civilization must also use these tools to achieve its goals and, contrary to the closed way of thinking that exists among the takfiri groups today, Islamic civilization must benefit from the gifts of modern knowledge. In Imam Khomeini's view, the foundations of the New Islamic Civilization are the Holy Qur'an and the tradition of the Noble Prophet of Islam (pbuh), but sufficient attention must also be paid to the knowledge of the time and use to its benefit.

The most important objective of the Supreme Leader of the Islamic Revolution in issuing the statement on the Second Phase of the Revolution is to inspire the great nation of Iran to move toward the creation of a New Is-

lamic Civilization.

From the viewpoint of Grand Ayatollah Khamenei, "the great jihad (sacrifice) for building an Islamic Iran" will eventually lead to the creation of a New Islamic Civilization, which will pave the path for the reappearance of the "Imam of the Time" (AS). In paragraph 8 of the statement on the Second Phase of the Revolution, he calls on the Iranian people in these words:

"Bring the Revolution as close as possible to its great ideal, which is the creation of a New Islamic Civilization and the preparation for the rise of the sun of great velayat (Imam Mhadi) (may our souls be sacrificed for him)."

As may be noticed, paragraph 8 of the statement points to two important issues in the field of international relations and foreign policy, i.e., the creation of a New Islamic Civilization and preparedness for the reappearance of the "Imam of the Time" (AS) and the Global Mahdavi Rule of Justice. From the Supreme Leader's point of view, since the Revolution of the Iranian nation has entered its second phase, it has to learn from the past experiences in the course of its path toward a New Islamic Civilization. In the words of the Supreme Leader: "In order to take steady steps in the future, it is important to understand the past well and learn from the past experiences. If this strategy is, however, neglected, lies will replace the truth and the future will be threatened by unknown threats."

The experiences of the Islamic Revolution over the past four decades, especially in the field

► **Imam Khomeini considered the New Islamic Civilization as a set of common customs and traditions among Muslim nations, the manifestations of which are all derived from the Holy Qur'an and Sunnah, and at the same time pays sufficient attention to modern sciences.**

of foreign policy, have taught Iranians to protect their independence and national sovereignty in international relations, not trust the enemy, not to succumb to arrogance and arrogant powers, to protect and guard the influence of the system in the region, to follow the diplomacy of Islamic unity, to support the oppressed people of the world including the Palestinian people, and to reinforce the economy by relying on internal potentials and establishing friendly relations with other the countries of the world - except a few countries - based on mutual respect.

One of the requirements of the New Islamic Civilization is the existence of maximum understanding among Muslims. The activation of diplomacy of Islamic unity must be defined within the framework of public diplomacy. And it was in this respect that in the letter of appointment to Ayatollah Araki - the former Secretary-General of the World Forum for Proximity of Islamic Schools of Thought - the Supreme Leader of the Islamic Revolution emphasized the need for the implementation of "Diplomacy of Islamic Unity".

Diplomacy is the art of resolving disputes by establishing a relationship between governments and nations and its importance is increasing day by day in preventing wars. The main task of diplomacy is to emphasize the commonalities, and the diplomacy of Islamic unity must be at the service of the unity of Muslims. In the early days of Islam, the Prophet (pbuh) sent his representatives and some

letters to the other parties with the aim of preventing wars and reducing disputes. The Prophet (pbuh) sent more than 100 letters to different countries and tribes and tried to reduce the disputes by establishing some kind of communication and to prevent war as a peace-loving personality.

Today, the issue of Palestine is the main pivot of unity among Muslims and the most important concern of the Islamic world, and it was with this belief that one of the slogans the people of Iran at the time of the victory of the Islamic Revolution was "Today Iran tomorrow Palestine"; which meant that in the absence of the freedom of Palestine and the Quds the Islamic Revolution of Iran would not be complete. Freedom of Palestinians is also one of the requirements of the creation of a New Islamic Civilization and the solution provided by Iran for establishing just peace in Palestine was holding a referendum and determining the future

governing system of this land by referring to public votes.

The Supreme Leader of the Revolution also referred to the Hajj Pilgrimage as one of the manifestations of Islamic civilization and during his meeting with Hajj officials (3/7/2019) stated:

"In the New Islamic Civilization, spirituality is side by side materiality, moral and spiritual ascension and humility are side by side the progress in material life and Hajj is the manifestation of such a civilization."

Another sign of the emergence of the New Islamic Civilization is the decline of the rival civilization, i.e., liberal democracy, the main manifestation of which is that the United States is on the path of decline. The existing turmoil in the US in the last few years is a development that began after the murder of George Floyd and escalated during the election times and has now reached its peak. These protests are not of a kind that is only addressed to officials or a particular political party in the US. Rather, these protests are to the political structure of the United States and the liberal democracy-based civilization and will continue.

Finally, it is to be noted that presenting the positive dimensions of Islam and Iran, introducing the theoretical foundations of Islam to the people of the world, creating understanding and convergence among Muslims, revealing the tricks aimed at spearing Islamophobia are some of the means that can result in a better understanding of the concept of New Islamic Civilization.

► **Diplomacy is the art of resolving disputes by establishing a relationship between governments and nations and its importance is increasing day by day in preventing wars.**





# The Saddest Day in the History of Islamic Iran

June 4, 1989, is one of the bitterest and saddest days in the history of Islamic Iran; the day when the late Imam Khomeini (RA) left for his final abode and the Iranian nation was plunged into a world of sorrow and grief.

When the radio and television of the Islamic Republic of Iran announced the news of Imam Khomeini's demise to the Iranian nation, the Iranian people in all the cities of the country were stunned in such a way that

an atmosphere of silence and mourning pervaded all of Iran.

A few hours after the announcement of the demise of the founder of the Islamic Republic of Iran, the grief-stricken Iranian nation was draped in black and everyone tried their best to take an effective step in commemorating the great leader of the Islamic Revolution of Iran.

After being informed about the time and place of Imam

Khomeini's funeral, many people of Islamic Iran, from Khorasan to Zahedan and from Urmia and Tabriz to Bushehr and Khuzestan, arrived in Tehran to bid farewell to their beloved leader and pledge that they will remain committed to their covenant with their Imam forever.

The presence of several million people in the funeral process of Imam Khomeini (RA) within a short period of time between the news of the de-

mise and the funeral of Imam Khomeini, surprised and aroused the admiration of foreign media and journalists that covered the ceremony, such that according to all political analysts

demise of their dear leader and the depth of their grief for losing their Imam, some of those present at the funeral ceremony fainted during the course of the process and had to be taken to

sor of the late Imam to lead the Muslim Ummah.

The election of Grand Ayatollah Khamenei as the new leader of the Islamic Revolution created a wave of hope and enthu-



and experts, the funeral the late Imam was the largest funeral so far performed in the world.

The funeral of Imam Khomeini (RA) manifested a number of interesting and pleasant scenes depicting the depths of the people's devotion to the founder of the Islamic Republic of Iran. For instance, like the ceremonies held on the Day of Ashura to commemorate the anniversary of Imam Husain's martyrdom, some people splashed mud on their heads and chests (the sign of utmost grief) and some people lamented and beat their chests and faces. As a result of the shock received by the sad

a hospital.

### **The Election of the Grand Ayatollah Khamenei as the Next Leader of the Islamic Republic of Iran Provided Some Sort of Console**

What consoled the grief-stricken people of Iran to some extent who were still in a state of shock for the demise of the great leader of the Islamic Revolution was the right decision made by the Assembly of Experts in electing Grand Ayatollah Khamenei as the next Supreme Leader of the Islamic Republic of Iran who, in fact, proved to be the most competent and efficient succes-

siasm among the people of Iran, such that many Iranian people met with him to renew their covenant with the Great Leader of the Islamic Revolution of Iran.

### **Imam Khomeini (RA) always Struggled against Tyranny and Oppression**

In an interview, Mostafa Dinparvar, the president of the Office of Islamic Propagation, elaborated on the personality traits and struggles of the late Imam Khomeini (RA) in these words

Imam Khomeini (RA) had witnessed the tyranny and op-



pression of the rulers of the monarchical regime since his adolescence and, therefore, he always thought of saving the Iranian nation from these clutches of oppression and tyranny.

foresight and farsightedness.

After the victory of the Islamic Revolution of Iran, too, Imam Khomeini (RA) always and alongside the Iranian nation struggled and fought against the conspira-

of the late Imam, the Islamic Revolution of Iran has reached its end and is on the verge of collapsing. However, the Assembly of Experts performed its mission very well in the year



Imam Khomeini's struggles against the despotic monarchical regime in Iran entered a new phase in the year 1963, in which the late Imam, as one of the Grand Islamic Authorities of his time, spoke openly against the Pahlavi regime, which led to his arrest by the regime. However, being imprisoned by the Shah's regime did not make him give up his objectives and in response to the question that where are the people who can support his cause the late Imam had stated that his supporters are in their cradles; a statement that reflected the depth of his

cies and plots of the enemy, especially during the course of the eight-year-long imposed war on Iran, and did not allow the Islamic Revolution to be deviated from its path.

### **Some People Thought that the Islamic Revolution Had Come to an End after Imam Khomeini's Demise**

The demise of Imam Khomeini (RA) should be considered the greatest event of the 1980s in the history of Islamic Iran because many supporters of the revolution and even the enemies of the Islamic system thought that with the demise

1989, and in spite of Ayatollah Khamenei's initial resistance to accept the leadership of the Islamic Republic of Iran, elected him (who was a close ally of the late Imam), with absolute majority as the successor of the founder of the Islamic Republic of Iran.

The leadership capabilities and the timely and decisive power of decision-making of the Supreme Leader have proved that the Assembly of Experts had not made a mistake and made the best decision in electing the most competent and efficient person to replace the late Imam.



# Imam Khomeini Championed Women's Rights

Abdullah Makwinja - President - Ahl ul-Bayt Islamic Guidance Council of Zimbabwe



One of the gifts of being born into a family is that we inherit relatives, people who have experienced life before us. From these people, we inherit many shared values and family stories that shape our lives. Just as we have family heritage, we also have a faith heritage. As

Muslims, we remember the great Muslim people who lived their lives in exceptional ways. Most often, their lives inspire us to follow their footsteps. Remembering those who have influenced us in the past and reflecting upon their lives can be a grounding experience and

remind us where we have come from. It can be encouraging and empowering to reconnect with our roots and recall the lessons learned through the lives of those important to us.

However, undoubtedly the most towering figure in recent Muslim history, the man whose

thoughts and leadership effectively gave birth to what we now know as the global revolution, stands to be the late Imam Khomeini (RA) the thirty-third anniversary of whose demise is going to be commemorated this year.

Despite his demise 33 years ago, his statements and actions continue to inspire both Muslims and non-Muslims across the world. But there is a new generation of Muslims now who are too young to have more than a vaguest recollection of his impact on the world in the late 1970s and 1980s; not to forget that even many of those who are old enough hardly know him and his contributions made to the world of Islam. Therefore, this occasion provides us with the opportunity to reflect upon his life. The thirty-third anniversary of Imam Khomeini's demise which will be commemorated a month after the International mother's day, therefore, seems to be an appropriate time to write about his role in championing women's rights.

In my opinion, this year's anniversary of the late Imam's demise is a moment to reflect, though briefly, on some of the more salient aspects of his thoughts and ideals. The importance of values in influencing human behavior and actions is universally acknowledged. Imam Khomeini worked out such values with respect to women, as he could motivate humanity to respect and honor them. An extensive look at his story shows that various social

communities imposed a lot of cruelty and injustice on women, in one way or the other.

The pure Islamic revolutionary school presented by him, Imam Khomeini preached that a woman is a divine being who is imbued with special and distinguished status. In his own words: "the role of the women in society is more important than that of the men, for, in addition to being active members of society themselves in all fields, the ladies also raise active members. A mother's service to the community is greater than that of a teacher, and indeed that of anyone else".

Islam came at a time when the Arab society, like so many patriarchal societies at that time, was rife with abhorrent practices against girls. It came with a message of liberating women and girls in every walk of life; education being a prime aspect.

Imam Khomeini strongly believed in and put into practice

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these lofty teachings and used to pronounce that, in the Islamic system, women will have the same rights as men; the right to education, the right to work, the right to own property, the right to vote, the right to stand for elections.

The late Imam taught that Islam obligates both men and women to acquire education. It is the duty of every Muslim. Education in Islam is not divided into sacred and secular, and the implication of these sayings of the Prophet, in modern terms, is that every Muslim boy or girl, man or woman, should pursue his or her education as far as it is possible.

He also said: "The rise and fall of a society depend on the rise and fall of women of that society." The Prophet has stated that "A parent who educates his daughter well, will enter Paradise". Yet another tradition states that "A mother is a school. If she is educated, then a whole people will be educated".

In Islam, therefore, both men and women are credited with the capacity for learning and understanding and teaching, and one of the aims of acquiring knowledge is that of becoming more conscious of God.

It is considered in Islam that the more a person, male or female, is educated, the more he or she becomes conscious of the Creator, the Power who made and sustains the Creation.

"Read in the name of your Lord who created, created humankind from a clinging mass. Read! Your Lord is the Most

Generous, who taught by means of the pen; taught humankind what he did not know". (Holy Qur'an 96:1-5)

Values as such promoted by the Holy Qur'an help solve the problems faced by the girl child. It is through such values that a revolution can be brought about and the girl child can receive her fair share of dignity, respect, and rights.

against corruption in the same way as men should.

The Islamic revolution led by the great Imam in Iran transformed the status of women in society profoundly. After the Islamic revolution, not only did the presence and cooperation of women in various fields improve, but we are witnessing their increasing contributions to various areas.

The victory of the Islamic Revolution of Iran under Imam Khomeini's leadership offered a different viewpoint toward women. And this is what the Prophet of Islam (pbuh) wanted; women to be people who train society and bestow upon the community lion-hearted men and women.

The 10-year-long superb leadership of Imam Khomeini caused the accessibility to his opinions to go beyond pure theories; making practical examples available to everyone. The approach adopted by Imam Khomeini (RA) in this regard makes his thoughts superior to the thoughts of the other Muslim thinkers and connoisseurs. Attainment of higher levels of education for women has improved considerably in the Islamic Republic of Iran over the past three decades.

In the post-Islamic Revolution era, especially during this period the educational achievements of Iranian women has been greater than that of men. Since the victory of the Islamic revolution, women have gained access to education at different levels and in many fields. The closing of the gender gap in education has been hailed as one of Imam's many important achievements and as a result women have outnumbered men in getting admitted to different university courses.

Truly, Imam Khomeini revived the Islamic gender equality and women's rights in every sphere of their life and guaranteed the rights of men and women to an equal degree and without any discrimination between them.



Imam Khomeini (RA) is quoted to have said on several occasions that, "Islam holds you, the women, in high esteem. The favors that Islam confers upon women are more than it does upon men. The status of women is lofty, supreme, and towering."

The Imam believed that women should have a hand in determining their destiny and that they should not be tossed from hand to hand like an object or a commodity. Islam wants women to get involved in all affairs as men do. Women should guard

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# Spiritual Characteristics of Imam Khomeini (RA)

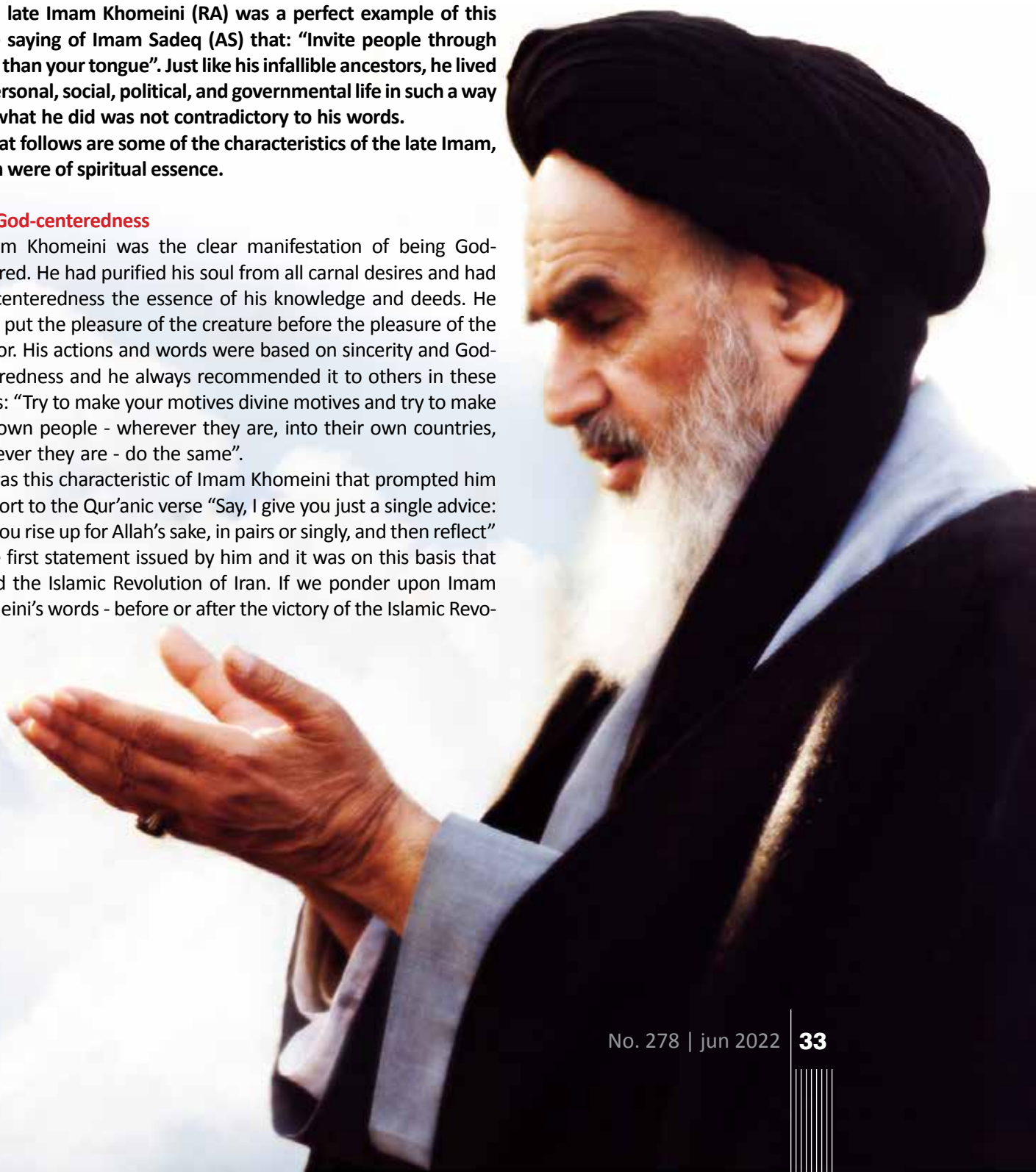
The late Imam Khomeini (RA) was a perfect example of this noble saying of Imam Sadeq (AS) that: "Invite people through other than your tongue". Just like his infallible ancestors, he lived his personal, social, political, and governmental life in such a way that what he did was not contradictory to his words.

What follows are some of the characteristics of the late Imam, which were of spiritual essence.

## 1 - God-centeredness

Imam Khomeini was the clear manifestation of being God-centered. He had purified his soul from all carnal desires and had God-centeredness the essence of his knowledge and deeds. He never put the pleasure of the creature before the pleasure of the Creator. His actions and words were based on sincerity and God-centeredness and he always recommended it to others in these words: "Try to make your motives divine motives and try to make your own people - wherever they are, into their own countries, wherever they are - do the same".

It was this characteristic of Imam Khomeini that prompted him to resort to the Qur'anic verse "Say, I give you just a single advice: that you rise up for Allah's sake, in pairs or singly, and then reflect" in the first statement issued by him and it was on this basis that he led the Islamic Revolution of Iran. If we ponder upon Imam Khomeini's words - before or after the victory of the Islamic Revo-



lution - we find that the purpose and motivation of his movement and the revolution were nothing except abiding by God Almighty's commands. He repeatedly said that "The universe is the realm of God Almighty", which meant that God is present everywhere and sees man's actions and movements, thoughts, and beliefs.

## 2 - Submission to Truth

One of the prominent reflections of spirituality in Islam is patience. Humans are always prone to making mistakes and indulging in the wrong for several reasons. 1) Intellectual and scientific limitations; that is, the extent of the diversity and complexity of facts and knowledge in the world and the difficulty of encompassing them all its aspects will lead to human error in adopting the correct thought and procedure. 2) Another reason that human beings make mistakes and slip away is submitting to carnal desires. 3) The third reason for human mistakes is the issue of forgetfulness and unwanted negligence, which arises from mental and spiritual weakness.

In letter 53 of the Nahj al-Balagha addressed to Malik al-Ashtar addressed to Malik al-Ashtar Imam Ali (AS) writes as under:

"This is heavy on the officers; in fact, every right is heavy. Allah lightens it for those who seek the next world and so they endure (hardships) upon themselves and trust on the truthfulness of Allah's promise to them."

One of the outstanding characteristics of Imam Khomeini (RA)

during his lifetime, which should serve as a role model for everyone was his absolute submission to truth. In one of his speeches, the late Imam had said: "If I make a wrong move the nation is obliged to notify me about it and ask me to protect myself (from making mistakes) ... Everyone should observe such issues.

In response to a Time magazine reporter who asked: "Have you ever made a mistake about something?" he said: Only Muhammad, the Messenger of God, and other prophets and imams did not make mistakes, everyone else is prone to making mistakes.

## 3 - Sharh-e Sadr (Patience)

Sharh-e Sadr (lit. expansion of chest) or patience means the expansion of the power of the soul and the existential capacity of man, in the light of which, he has the capacity to be patient with regard to the occurrence of unforeseen events and avoid haste in making decisions. This quality is granted to

certain special individuals, including the Holy Prophet of Islam (pbuh). In the first verse of chapter 94 of the Holy Qur'an, God Almighty addresses his messenger and says: "Did not we expand your chest? It also narrates the Prophet Moses (AS) asked God Almighty for the expansion of his chest when he was in the Tur Mountain (See Surah Taha, verse 25).

God grants Sharh-e Sadr to whomever He loves. This, too, was one of the lofty qualities of Imam Khomeini (RA) and was so prominent in the life of the Imam that in the face of unfortunate events; such as the incident of June 6, being exiled, the martyrdom of his son Mostafa Khomeini, the conspiracies hatched against Islamic Iran, and eight years of sacred defense, etc., he showed great endurance. One of the Imam's companions says: "When his son Mostafa was martyred, the late Imam bore the incident with great patience and responded by saying (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) I hoped that Mostafa would be of benefit to society.

## 4 - Tranquility and Peacefulness

This is the quality that is the outcome of strong faith and God-wariness and the Holy Qur'an praises the people having this quality in these words: "those who have faith and whose hearts find rest in the remembrance of Allah" (Surah Al-Ra'd, verse 27). This was one of the most prominent spiritual qualities of Imam Khomeini. Those who had met him acknowledged the fact that the Imam did not suffer from anx-

▶ One of the prominent reflections of spirituality in Islam is patience. Humans are always prone to making mistakes and indulging in the wrong for several reasons.

iety for a moment even in face of all the ups and downs in his life.

While returning from Iran, a Christian writer who had met Imam Khomeini described him in these words: Imam Khomeini was a storm, however, there was an absolute calmness and peacefulness within this storm. There was an inanimate and immovable truth within him, but that immobility moved an entire country. In my view, Khomeini is our contemporary Christ.

This fact can be better understood by a brief glance at the life of the Imam.

i - After being released from prison in the year 1964 the Imam said in the Grand Mosque: "By God, I have never been afraid in my life. The night they arrested and were taking me away, they were afraid and I consoled and comforted them." This is a great claim that has been proven many times in practice. He was not a man of exaggeration and that too about himself and by emphasizing and swearing in the name of God Almighty.

ii - Although the Imam was deprived of the blessings of his father in the first months of his life and the blessings of his noble mother at the age of sixteen, none of these sufferings and mourning had a negative effect on the great soul of the Imam; Rather, they made him a strong human being with an independent and stable soul.

iii - He bore the grief of the loss of his son bravely and in his first speech after this incident, he referred to his son's martyrdom as a hidden divine grace and resumed

his teachings the next day.

iv - Another example of the Imam's calmness in the face of adversity was his strange reaction to the martyrdom of Dr. Beheshti and seventy-two of his faithful companions. The shocking news of this tragedy had occupied the minds of the members of the Imam's office who did not know how to convey this news to the Imam. They had even requested his family to remove the radio from his room, but Imam's reaction was: "Put the radio in its place. I have heard the news from one of the foreign radios." More interestingly is that when, Mr. Hashemi Rafsanjanu and his son, Seyyed Ahmad, go to meet the Imam he is the one who consoles them.

### 5- Trust in God Almighty

God says in the Holy Qur'an: "And whoever puts his trust in Allah, He will suffice him." (Surah Al-Talaq, verse 3). Trust in God Almighty was the most important factor that ensured Imam Khomeini's success in making the Islamic Revolution victorious. The reason for the Imam's steadfastness in all the ups and downs of life was that he had a real trust in the eternal power of the Lord of the world and he had entrusted his heart to God and considered no one effective except Him. And in return, God Almighty supported him and became his greatest support, and made him achieve significant victories.

During his struggles (against the pre-revolution despotic regime of Iran), the Imam proved the profundity of his trust in God Almighty. Addressing the regime and its henchmen, he said: "I

have now prepared my heart for the bayonets of your agents. But I will not be willing to accept coercion and submission to your tyranny. God willing, I will express God's commands at any appropriate time, and as long as I have a pen in my hand, I will expose the acts that are against the interests of the country.

Imam's hope was in God. As a result, difficulties became easy for him. He considered all his successes to be from God Almighty and was never unaware of His help and support even for a moment. The Supreme Leader elaborated on this divine quality of Imam Khomeini (RA) in these words: "The most difficult events did not cause any turmoil in the great ocean of his (Imam Khomeini's) existence. By having full trust in God Almighty, our dear Imam withstood all the problems and sufferings without wavering a bit.

### 6 - Caution in Practice

Being cautious is emphasized in Islam and that is the reason that Imam Khomeini (RA) was a cautious person and did not do anything without observing the precautionary aspects, and in the meantime, he was extremely careful about financial issues; especially when it came to what is called Beit al-Mal (government treasury) in Islam and made sure that it is spent in the right path.

Some of the books written by the late Imam Khomeini (RA) with regard to spirituality are:

Kashf al-Asrar, Forty Hadiths, Asrar al-Salat, Adab al-Salat, Tafsir Surah Al-Hamd, Jihad-e Akbar, Sharh-e Hadith-e Jonud-e Aql va Jahl.



# Imam Khomeini

## – A Champion that Sketched a Policy from the Divine Book

**Steven Johnson**

**Researcher, Retired Lecturer and Educator, and a Human Rights Activist, South Africa**

Minds conscious of the Higher Being rededicate themselves to the cause of justice every time the name of Imam Khomeini comes to mind. He was anti-nobody, pro-justice, an advocate of truth, and opposed injustice and immorality with every fiber of his being. This is because he and justice were inseparable; he established contact beyond the grave and ensured that even when he is no more, the masses will find his ideas sufficient to sustain resistance against evil and promote uprightness.

The reasons that Imam Khomeini provoked such intense thought are not immediately evident for they require purity of heart. His political thoughts were not for fame and relevance; they were well aligned with God's teachings. He was for the Islamic Republic and against oppressive and nefarious systems.

His influence and viewpoint reached every corner of the world, hence there are Muslims in parts of the world that did not know about the teachings of the Progeny of the Prophet. The teachings of the

Progeny of the Prophet would not have reached Africa and other continents that were deprived, had he not dedicated himself to spreading their message.

His ideas influenced the world without discrimination, invoking admiration from friends and foes, uniting Muslims, and attracting activists. South African religious and political activists drew inspiration from him and renewed the belief that revolution can be achieved even with the less sophisticated artillery.

Imam Khomeini intended to pursue his divinely aligned policies regardless of his enemies within his country or abroad. Iran is a key area in terms of the geopolitics of the Middle East. Because of its wealth, size, and proximity to Arab countries, the Imam's opponents had reason to fear the consequences of an Islamic regime.

The Islamic Republic is primarily concerned with the tasks of eradicating corruption, fighting injustice, empowering women, and increasing access to education and health

care, with the larger goal of liquidating any form of Western influence. Iran's neighbors should find comfort in knowing that Iran is for truth and justice.

During his leadership, Imam Khomeini successfully implemented programs that vastly reduced immorality, encouraged decency, increased literacy rates, boosted fair representation of women and other religious denominations in the Iranian parliament, and ensured the rights of religious minorities are protected.

When his enemies could not falter his ideas they resorted to blasphemy and sanctions, but still, that did not deter him.

It then becomes evident that independence was only the prelude to a proud and patriotic nation led by a government that stands for justice. He proclaimed that the Islamic Revolution would be shared with others and he kept his word. Other oppressed nations drew lessons from Iran's foreign policy, even though they are yet to be implemented.

He put the Islamic law first and encouraged those holding government posts to have knowledge of jurisprudence, and justice, as well as intelligence and administrative ability.

It is this system of Islamic rule that prevented injustice and upheld righteousness. Corruption and oppression of the poor and weak by the powerful as well as exertion of innovation (in religious matters) and deviation from Islam and Islamic law are not tolerated as per the teachings of the Imam. Foreign anti-Islamic influence and conspiracies by non-Muslim foreign powers are rejected with the strongest possible means.

The world should know the truth about this great man. He ascended the highest seat through the ballot box, and over 98% voted in favor of replacing the monarchy with an Islamic Republic. And subsequent elections were held to approve the newly-drafted Constitution.

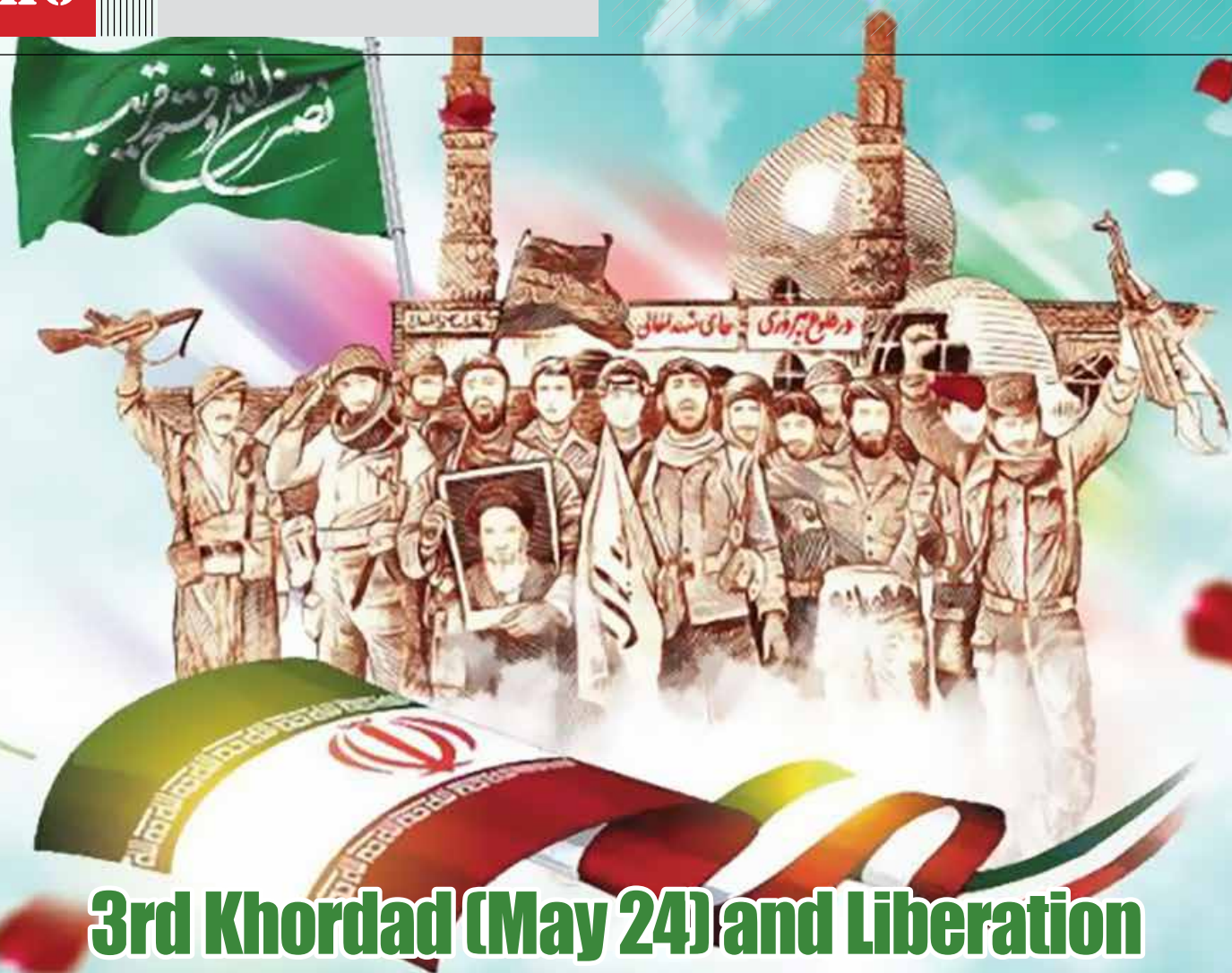
The constitution requires that a president be elected every four years, but only those candidates approved indirectly by the Council of Guardians may run for the office. This has helped Iran to deter any foreign influence.

Imam Khomeini was instituted as the Grand Leader for life and officially decreed as the "Leader of the Revolution". He made Islam the basis of Iran's new constitution and obedience to Islamic laws was made compulsory.

Palestine, Iraq, Yemen, Syria, and others have the Revolution led by Imam Khomeini and his ideas to thank for seeing the light of day. We would be writing differently if it was not for Imam Khomeini's resistance lessons drawn from the divine book.







## 3rd Khordad (May 24) and Liberation of Khorramshahr: A Turning Point in the History of Islamic Iran

The third day of the Iranian month of Khordad (coinciding with 24 May 1982) is one of the most prominent manifestations of Allah's blessings upon the people of Iran and one of the most important and beautiful days of the Islamic Revolution. On this day, the resilient city of Khorramshahr, which had been occupied by the enemy since November 25, 1980, was taken back by Islamic combatants after 578 days (19 months) and the flag of

Islam was hoisted over the Grand Mosque, and the destroyed bridge of this city.

The liberation of the southern Iranian city of Khorramshahr was the outcome of unity and empathy among the Iranian people and combatants during the Iraqi imposed war on Iran.

Following the invasion of Iran by the forces of the Baathist regime of Iraq on September 22, 1980, Saddam Hussein's Baath regime,

which was under the illusion that the Iranians who were living in border areas will not stand against the invasion, began to face severe resistance by the people of these areas who proved their loyalty to their home country.

The brave people of Khorramshahr put up an epoch-making resistance for 35 days, almost empty-handedly, before the invading Iraqi forces, with their sophisticated weapons, could capture this city on



October 25, 1980.

Following its capture, the Iranian city of Khorramshahr remained under Iraqi control until April 1982, when the brave Iranian combatants carried out the great Beit-ul-Moghaddas Operation in three phases to recapture the province of Khuzestan. The initial phase of the Beit-ul-Moghaddas Operation, also known as the “Khorramshahr Liberation Operation” took place from 24 April to 12 May 1982 and consisted of approximately 70,000 Iranian Army troops and Revolutionary Guards, who succeeded in pushing the Iraqi forces out of the Ahvaz–Susangerd area. The Iraqis withdrew to Khorramshahr and, on 20 May, launched a vigorous but unsuccessful counterattack against the Iranians. The Islamic combatants of Iran then launched an all-out assault on Khorramshahr and overran two Iraqi defensive lines in the Pol-e Nau and Shalamchek regions. The Iranians concentrated near the Arvand Rud waterway, besieged Khorramshahr, and recaptured the city on 24 May 1982, after two days of intense and bloody fighting.

Some of the objectives envisaged for the Beit-ul-Moghaddas Operation included:

Expelling the invading forces beyond the international borders,

Demonstrating the superiority of the political, military, and social power of the Islamic Republic of Iran over Iraq and its supporters in the region,

Destroying the invading forces in the area between the west of Karun and the borderline, and

Liberating the city Khorramshahr from the occupation of the aggressors.

The successful retaking of the city was part of Iran’s Operation Beit al-

Moqaddas is perceived as a turning point in the war and the liberation of the city, which also came to be known as Khounin-Shahr (lit. the City of Blood) - due to the sacrifices made by the people of this city and the outstanding bravery of the Iranian Islamic combatants, is annually celebrated in Iran on 24 May.

In the course of retaking Khorramshahr, the Iranian combatants managed to:

Liberate 5400 square kilometers of the territory of the Islamic country, including Khorramshahr, and secure the safety of 180 kilometers of the border line

Take 19 thousand Iraqi soldiers as prisoners of war. 16 thousand Iraqi soldiers were also killed in this battle

Destroy 60 Iraqi warplanes, 3 helicopters, 418 tanks and personnel carriers, 30 artillery cannons, and 49 vehicles.

Capture a helicopter, 105 tanks and personnel carriers, and 56 vehicles.

After this operation, Saddam Hussein was so shocked and infuriated by the defeat of the Iraqi army and by the fact that the Iranians had managed to push liberate Khorramshahr that he executed several of his top generals.

Three days after the liberation of Khorramshahr, calls were made by a number of countries, which were supporting the Baathist Iraqi regime all through, for a United Nations-mandated ceasefire in this imposed war on Iran.

The liberation of Khorramshahr played a key role in later political and military developments, which altered regional equations and showed that Iran is a new power in the West Asia region.

In a message on the occasion of

the liberation of Khorramshahr, the late Imam Khomeini, the founder of the Islamic Revolution, said that the Almighty God had extended assistance in liberating the Iranian border port city from the occupation of enemy’s forces.

The liberation of Khorramshahr was so important that the Western media were forced to acknowledge the big achievement by the Iranians. Financial Times reported that Iraq’s defeat in Khorramshahr and the captivity of thousands of Iraqi soldiers by the Iranian forces was a catastrophic defeat and humiliation for the Iraqi army. The French newspaper Libération wrote that following the retaking of Khorramshahr, the US, Europe, and certain Arab states proposed some initiatives to terminate the Iraqi imposed war on Iran.

The liberation of Khorramshahr is the subject of a number of war-time films, such as 1982’s *Another Growth* by Homayun Purmand, the Pasdaran Army (Revolutionary Guard) Television Unit’s 1983 documentary *Recapturing Khorramshahr*, and Kiumarsh Monazzah’s *Forty Witnesses – The Second Narrative: Liberation of Khorramshahr* (1983).

A popular sad Persian song, “Mammad Naboodi” meaning “Mammad (Mohammad) you were not there to see the city liberated”, by Gholam Koveitipoor, is about Mohammad Jahanara, the Revolutionary Guard commander who was one of the last few Iranians to leave Khorramshahr when it fell to the Iraqis. He went on to fight in the Siege of Abadan and lead Iranian forces to recapture Khorramshahr; but he died on 24 May, in a plane crash, before the actual liberation of the city.



# The 15th of Khordad Uprising

Imam Khomeini's arrest on the 15th day of the Iranian month of Khordad (June 5, 1963) by the government of Mohammad-Reza Pahlavi, the despotic Shah of Iran, started a powerful whirlwind that resulted in the downfall of the monarchical system in Iran 15 years later.

## Historical Background

Six months earlier, in January 1963, Iran's Shah had announced a set of so-called reforms under the name of the "White Revolution". The six-point plan was claimed to be preparing Iran for further progress and development and called for land reforms, nationalization of forests, empowering the pri-

vate sector, electoral changes, and establishment of an anti-illiteracy campaign. However, the anti-religious and Western nature of the program was clear for religious figures including Ayatollah Khomeini.

Talks between these religious figures and the representatives of Shah all ended without any result as Shah refused to clarify the dimensions of the program.

Finally, Ayatollah Khomeini and other religious figures decided to boycott the referendum on White Revolution. Two days later, the Shah took an armored column to Qom and delivered a harsh speech attacking the religious figures as a class. The referendum was carried out and the program was approved

despite the opposition it received for its flaws.

## The Arrest

On June 3, 1963, Imam Khomeini delivered a speech at the Feyziyeh Seminary of Qom in a ceremony held to commemorate the anniversary of Ashura or 10th of Moharram, marking the tragic martyrdom of Imam Hussein (AS) in Karbala, in which he strongly criticized the Shah's government for its anti-Islam policies and drew parallels between the tyrant Umayyad ruler Yazid, by whose order Imam Hussein was killed, and the Shah.

Addressing a large gathering of people, students, and religious scholars, the late Imam exposed

the treasons of the Pahlavi regime to the Iranian nation. He pointed out: "They are against the foundations of the divine religion of Islam and the ulema and their aim is to destroy Islam and the ulema. O People! you should know that our Islam and country are threatened. We are deeply concerned about the situation of Iran and the state of the Shah's despotic regime."

Two days later and at four o'clock in the morning the Shah's security forces and armed agents surrounded Imam Khomeini's house in the city of Qom, arrested him, and sent him to the capital city of Tehran.

Imam Khomeini was first kept at a Tehran detention center but was finally transferred to Eshrat Abad Garrison on June 23.

Two days before his arrest, Imam Khomeini had delivered a speech during the mourning day of Ashura at Feiziye Seminary School in Qom.

Thousands of people listened to Imam Khomeini's critical speech on the wrong policies of the Shah and especially his support for Israel. Imam Khomeini warned the Shah to learn a lesson from the fate of his father, Reza Shah Pahlavi, who was dethroned by the British government and died in exile on the remote Mauritius Island, off the Southeast coast of the African Continent.

The arrest of the Ayatollah was confirmed by the SAVAK, Iran's secret service, later in the same day.

Seyyed Mostafa, the elder son of Imam Khomeini informed senior clergies and religious authorities of Qom of his father's arrest. Then in the early hours of the day, he headed to the courtyard of the Shrine of Hazrat Masumeh while accompanied by some of the followers of Imam Khomeini. Soon the news

of the Ayatollah's arrest reached the public in Qom causing many to gather at the Shrine and around the Feiziye Seminary School. Imam Khomeini's elder son and some other senior clergies gave lectures on the incident. Other Grand Ayatollahs and religious authorities gathered at Ayatollah Sheikh Morteza Ansari's house whose father founded the Qom well-known Seminary School. They consulted and exchanged views on the issue of Imam Khomeini's arrest to decide how to react. Some suggested that in order to ward off a possible attack of the security forces on the people, the senior clergies and Grand Ayatollahs join the public at the Shrine's courtyard. But they delayed doing so and the angry people who had left the courtyard clashed with the security forces and the Shah's soldiers on Tehran Avenue. The violent clash left some people dead and wounded. People carried the dead bodies to the courtyard of the Hazrat Masumeh Shrine. Now the tension was in its full scale. Soon soldiers were deployed in all parts of the city and military jet fighters created a sonic boom above the city by breaking the sound barrier. In the capital city of Tehran, however, things were developing in a wider span.

### Uprising

On June 5, 1963, the Iranian people, wearing particular white clothes used for burying the dead as a sign of their readiness for dying for their cause, staged massive demonstrations against the US-backed Shah, following news of the detention of the Father of Islamic Revolution, Imam Khomeini (RA) in the aftermath of his bold exposure to the public of the evil nature of the Pahlavi regime. The regime

attacked the people and brutally suppressed them, martyring and wounding a large number of Iranian Muslims. The historical uprising known as the "15th of Khordad Uprising" marked the starting point of the Islamic movement which was to change Iran's destiny. Though Imam Khomeini was exiled a year later, the movement culminated in his eventual return home and the triumph of the Islamic Revolution on February 11, 1979. Following the Revolution, Imam Khomeini ordered the day to be marked as a national mourning day on the Iranian calendar. The news of Imam Khomeini's arrest spread rapidly throughout the capital. Shop owners and merchants closed their shops and all gathered in Bazaar. Universities were also closed and students alongside people drew together on the streets surrounding the Tehran University and started rallying towards 24 Esfand Square (presently Enghelab Square) where the police stopped them.

In other parts of the capital city including the central districts, dispersed assemblies of people gradually joined together to form a large demonstration. While soldiers and security forces were trying to suppress the big wave, the demonstrators went on chanting: "Either Khomeini or death! and "Khomeini, Khomeini, May God protect you! May your bloodthirsty enemy dies!

On the other hand, a group of demonstrators who started their rally from the vegetable marketplace toward the Shah Square (presently Qiyaam Square) seized a police station and then headed toward the Arg Square where Tehran's main Radio station and propaganda organization were located. Many joined these demonstrators at the



Boozarjomehri Street (presently 15 Khordad Street) and the streets and alleys surrounding Bazaar.

The disorganized crowds were moving along in different directions. This added to the confusion of the soldiers and security forces who were trying to disperse the demonstration. The military commanders issued orders urging soldiers and security agents to completely suppress the protest demonstration. Many soldiers were brought in from other garrisons near Tehran to help effectively stifle people's movement.

A violent clash broke out in Bazaar between demonstrators and soldiers and the Shah's army began killing people causing massive bloodshed. Soon the Shah's paratroopers were deployed on military trucks to help the police. They surrounded the demonstrators and killed many by opening fire from their machine guns. The government of Assadollah Alam had declared a curfew and martial law, earlier in the day, in Tehran and Qom. Lieutenant General Nematollah Nassiri, the chief of Tehran police, was also appointed as the military commander of Tehran.

The Shah, on the other hand, had given the responsibility of suppressing the demonstration to General Gholam Ali Oveisi, the Imperial Guard Commander.

By noon, the crowd thinned out as many wanted to say their prayers and to further reinforce. This let General Oveisi reorganize his forces and prepare them for the afternoon when people again took to the streets to continue their protest. It was in Sabzeh Meidan and Bazaar neighborhoods where General Oveisi's forces attacked the demonstrators and sprayed them with

their machine guns.

The news of Imam Khomeini's arrest also reached the people in Varamin, a city in the vicinity of Tehran. A large group of shroud-wearing demonstrators from the city rallied toward Tehran to join their colleagues. But the Shah's soldiers stopped them near Bagher-Abad Bridge and killed many of them.

Similar incidents took place in Tabriz, Shiraz, and other important cities.

In Shiraz, a group of prominent religious figures like Sheikh Majdeddin Mahallati and Seyyed Abdul-Hussein Dastgheib were arrested and transferred to Tehran. The demonstration the following day in the city turned into bloodshed and martial law was put in place. Many people were also arrested.

The government figures put the number of those killed on June 5, 1963, in Tehran and Qom only at 86. But it is said that on this day hundreds were killed and their bodies were buried secretly in mass graves.

The Shah's forces managed to suppress before evening an unplanned uprising sparked by the

arrest of Imam Khomeini. The slaughter did stop the protest but the Shah's regime started teetering on the brink of its fall. The government blamed foreign elements for the large-scale protest.

The high-ranking clergies and religious authorities in Qom, Mashad, and Najaf in Iraq condemned the heavy-handed suppression of people by the Shah's regime. In their statements, they also called for the rapid freedom of Imam Khomeini and other senior clergies.

Other high-ranking clergies, in a move to show their protest to the Shah against the arrest of grand clergies and the killing of people, head to Tehran. They reaffirmed Imam Khomeini's religious authority and his role as grand clergy or source of emulation.

The government wanted to execute Imam Khomeini to put an end to the protests. However, the move by the religious authorities to introduce Imam Khomeini as a grand clergy (Marja') reminded the Shah that his killing was unconstitutional.

The popular uprising of June 5, 1963, failed to achieve great ends. But it did pave the way for the formation of a movement that in less than two decades deposed the Shah and dismantled the imperial system in Iran.

Imam Khomeini designated the day as a public day of mourning to rekindle the memory of those who were martyred on this day.

The late Imam recounts this day as the prelude to the Islamic Revolution of 1979.

He says in one of his poems: "I expect his reappearance since mid-Khordad" referring to his wish for the appearance of the Shiite twelfth Imam Mahdi (AS) who is in a state of occultation.

► **Imam Khomeini designated the day as a public day of mourning to rekindle the memory of those who were martyred on this day. The late Imam recounts this day as the prelude to the Islamic Revolution of 1979.**



# The Relationship between Islam and Civilization in Imam Khomeini's Thought

## Introduction:

Imam Khomeini is one of the most prominent Muslim thinkers in the contemporary period whose thoughts and ideas can be studied and analyzed from various angles, including from the perspective of

civilization. From this perspective, the position of Imam Khomeini is important because it has several outstanding features. First, Imam Khomeini is a thinker whose field of influence is beyond the Shiite world, but also beyond the Islamic world,

and this feature has put his thought in the civilization style. The second is that; unlike many Muslim thinkers who have not and do not have a serious encounter with social issues, Imam Khomeini was directly confronted with these issues and had

an objective understanding of them and is very effective. His third unique feature, which is the objective manifestation of the second feature, is that Imam Khomeini is the only religious scholar who has established a religious government in the contemporary period and has led it himself. These two features are important in the sense that, unlike others who have expressed their views more as a thinker and in the position of opinion, Imam Khomeini has combined his thought with action and his practical experience of implementing the teachings and the rulings of religion in society can reflect a more realistic conception of thought. Imam Khomeini believed both in the view of the comprehensiveness of the religion of Islam and its maximum ability to manage human affairs and meet his material and spiritual needs and move him towards progress and development in various dimensions, and by forming a government. Showed the realization of part of his ideas in society.

### 1 - The Role of Religion in Civilization

The discussion of the relationship between religion and civilization and the role of religion in civilization is one of the topics that thinkers of religious, social, and philosophical sciences have dealt with more or less from different perspectives, but despite these scientific efforts, this issue has not yet found a proper place in the theories of civilization. According to one contemporary Muslim writer, in many theories of civilization, religion is considered as an influential or absent factor or as a sub-factor and later than the basic and pivotal factor and as its result and product; However, many great human civilizations such as Buddhist,

Brahmanical, Byzantine and Islamic civilizations have been the basis of religion (Jaber, 1410 AH, P. 26). Apart from those who have not given a place and role to religion in the process of the emergence of civilization and have not mentioned it, and a few people who have a negative role for religion, there are many thinkers who believe that religion is a central element in building a civilization and most civilizations are based on one religion. Here, for example, we will refer to the views of some thinkers and then we will explain Imam Khomeini's views on the relationship between Islam and civilization.

Among Western civilizations, Twain Be is one of those who pays great attention to the role of religion in civilizations and believes that any style of civilization is a manifestation of religion in it. According to him, religion was the source of the life force that created civilizations and kept them alive. Throughout the history of human societies, religion has been the only spiritual force that has kept civilized societies united against two deadly diseases (war and injustice). The main cause of the fall of civiliza-

tions has been the weakening of religious beliefs of society. Following the weakening of religion, civilization has undergone internal social disintegration and has failed in the face of foreign military aggression and a new civilization based on the new religion has replaced the previous civilization (Twain B., 1373: P. 22 23).

Will Durant, in his famous work (History of Civilization), considers the effective factors in the formation of civilization including four categories of economic, political, moral, intellectual, and psychological factors, and examines the role of religion under the moral factor (Will Durant, 2012: P. 40). He considers moral traditions as one of the pillars of civilization and believes that all civilizations are based on the supernatural guarantees that religion has given to morality. Among Western theologians, there are many who have pointed to the role of religion in civilization. For example, Paul Tillich, a contemporary Christian theologian, believes that there is no civilization without religion.

### 2 - The Concept of Civilization in Imam Khomeini's Thought

By reviewing the writings and speeches of Imam Khomeini (RA), we can say that civilization is not an issue that has been raised independently for him. But because he was somehow confronted with this concept, he expressed his views on it more as a critique of the Western conception of civilization and denied the attribution of opposition to civilization on the part of religion and clergies. In Imam's thought, civilization does not have a single and specific definition and depending on the uses of this word, it also finds different meanings. In his works and speeches, civilization has been used with words

► Will Durant, in his famous work (History of Civilization), considers the effective factors in the formation of civilization including four categories of economic, political, moral, intellectual, and psychological factors, and examines the role of religion under the moral factor



such as progress, development, excellence, and modernity. Examining all these cases, we can conclude that from Imam Khomeini's point of view, civilization is a general meaning of progress in material and immaterial dimensions. He considers cultural, political, economic, and social development, the rule of religion and law and submission to it, the existence of legitimate freedoms, cultural, political, and economic independence, and social justice as the characteristics and effects of civilization (Imam Khomeini, 1989, Vol. 3, P. 368).

In general, in Imam's thought, two distinct concepts of civilization are presented. First, the positive conception of civilization based on religion; A civilization that, while paying attention to the material dimensions, focuses on the spiritual dimensions of human life and places its main support on the spiritual development of human beings along with material progress.

Second, the negative conception of material and secular civilization; A civilization that has given originality and centrality to materialism and has completely neglected spirituality or has marginalized it and looks at it as a subset. In this civilization, what is important is the comprehensive material development of society in the economic, industrial, and welfare fields. The positive concept of civilization can generally be seen in cases where he has used the word civilization in relation to Islam and the revolution and religious scholars, and in contrast, the negative concept of civilization has often been used in relation to Western civilization and imperial civilization. In many cases where Imam Khomeini (RA) has used the word civilization in reference to the West, he has a materialistic picture of civilization in mind and speaks

about it with a negative and critical view. Based on this, it can be said that in Imam Khomeini's thought civilization is a two-way word that can have both positive and negative meanings, and it depends on what image of civilization we present and

its objective manifestation appears in these two areas. Civilization is not an individual and otherworldly thing; although without a doubt, the individual and the hereafter are involved in the construction of civilization, it is in the worldly and social life of man



on what foundations we base it on.

### 3 - Religion and Its Worldly and Social Scope

The attitude of any thinker towards religion can determine his thoughts about its connection to or separation from civilization. The wider the realm of religion and the more it encompasses the worldly and social dimensions of human life, the more it will be linked to civilization. On the other hand, the more we limit religion to the spiritual, otherworldly, and individual spheres of human beings, the less it will be deprived of civilization. The reason for this is that civilization is basically a worldly and social phenomenon, or

that civilization emerges. Based on this, it can be said that the type of religious attitude of each thinker will determine the type of his civilizational attitude.

### 4 - The Comprehensiveness and Maximum of Religion

Imam Khomeini is one of the thinkers who deeply believes in the comprehensiveness and maximum presence of religion in human life. Belief in Islam, as a comprehensive religion that has a plan for all aspects of human existence and in all fields (Ibid: Vol. 10: P. 449), is one of the fundamental beliefs of Imam Khomeini. He believes that, unlike the material schools which are one-dimensional

and have dealt only with the appearances and the material dimension of human existence (Ibid: Vol. 11, P. 125). Islam is a religion that supervises all personal, social, material, spiritual, cultural, political, military, and economic affairs, and has not neglected any very small point that plays a role in the education of human beings and society and material and spiritual development (Ibid.: Vol. 5, P. 119). Imam Khomeini was completely against the one-dimensional view of religion and believed that those who only take sides with spirituality and leave the community, and those who only take sides with the community and leave the other side, are not Islamists. A true Islamic scholar is one who knows and understands Islam in both its material and spiritual dimensions (Ibid., Vol. 4, P. 190).

#### **5 - The Religion of Islam at the Highest Levels of Civilization**

Considering what has been said about the comprehensiveness of Islam, Imam Khomeini's belief in the relationship between Islam and civilization is very profound and he considers it at the highest level. In many cases, in response to those who have introduced Islam as opposed to civilization and progress, he says explicitly and decisively: Islam is not only not opposed to civilization but has been a civilization-building religion and one of the founders of a great civilization in the world. A religion that, with its own teachings, succeeded in establishing a new civilization in the world. According to the Imam, Islam is at the highest level of civilization, and the civilization that strives to achieve it is at its highest level (Ibid: Vol. 8, P. 415). According to him, what guarantees the realization of a civilized society is the school of humanity (meaning Islam) (Ibid: Vol. 9, P. 82).

#### **6 - True Civilization; Religious and Spiritual Civilization**

In Imam's view, the true and transcendent civilization is a civilization that is based on religion and spirituality, and a civilization that avoids religion and conflicts with it is materialistic and low. The highest level of civilization, in the Imam's view, is a controlled civilization in terms of material dimension. (Ibid: Vol. 1, P. 516).

It is on this basis that Imam Khomeini (RA) states: "The Islamic religion does not oppose progress and development or manifestations of civilization, but as soon as these manifestations of civilization become anti-religion and negate the roots and basis of religion, then religion begins to oppose them. As a matter of fact, what is opposed to religion is the distorted form of the manifestations of civilization and not the very principle of civilization and all its manifestations (Ibid: Vol. 4, P. 48).

#### **7 - The role of religious government in the realization of Islamic civilization**

Many theorists of civilization believe that the political system and government are the pillars of any civilization. Therefore, if religion wants to play a role in civilization, it must be involved in politics and the political system. Imam Khomeini is one of the Muslim thinkers who deeply believes in this relationship and is one of the theorists and founders of religious government after the early Islamic period.

#### **8 - Practicing the Theory of Islamic Government**

Imam's belief in the necessity of forming a religious government was not limited to the field of view and

opinion, but he put it into practice by forming a religious-political system. Imam Khomeini, as the founder of a religious government in the contemporary period, has linked civilization with religious government and considered the Islamic government equal to progress and civilization (Ibid, 1989, Vol. 5, P. 69). He considers the formation of an Islamic government as a fundamental step towards the realization of Islamic civilization and believes; Without the formation of a government, many of the rules and laws of religion will not be realized in society. Accordingly, the goal of the Islamic movement is to move towards the establishment of a correct civilization, which is the divine civilization of Allah and his messenger Prophet Muhammed (pbuh) (Ibid, P. 343).

#### **9 - Universality of the Islamic Civilization**

Imam Khomeini's ideal is the revitalization of Islamic civilization at its broadest level and even loftier than how the Islamic civilization was at the beginning of Islam and its early centuries. It is based on this thinking that the strategy of unity is one of the most important issues in Imam Khomeini's thought, the realization of which is a necessary condition for Muslims to overcome the obstacles and reach the high level of progress and civilization. Considering the Imam's deep knowledge of the irreparable harms of division in the Islamic world, at various times and repeatedly, he considered division and discord among Muslims as the main causes of their backwardness and believed that commitment to Islam and the unity of the word would ensure its progress. He considers the call to unity as the religious duty of all Muslims.

